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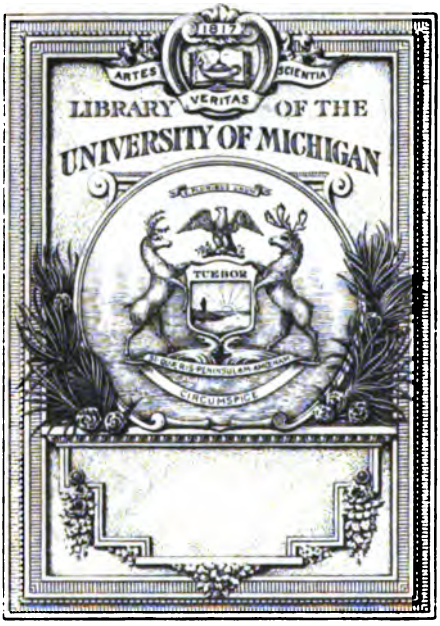

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Peggé, Samuel

ANONYMIANA;

OR,

TEN CENTURIES

OF

OBSERVATIONS

ON

VARIOUS AUTHORS AND SUBJECTS.

COMPILED BY

A LATE VERY LEARNED AND REVERENDED DIVINE;

AND

FAITHFULLY PUBLISHED FROM THE ORIGINAL MS.

WITH THE ADDITION OF A COPIOUS INDEX.

by [illegible Nichols].

Tres mihi convivæ propè dissentire videntur,
Poscentes vario multùm diversa palato.
Quid dem? quid non dem? renuis tu quod jubet alter;
Quod petis, id sanè est invisum acidumque duobus.

Hor. II. Epist. 2.

LONDON:

PRINTED BY AND FOR JOHN NICHOLS AND SON,
RED LION PASSAGE, FLEET STREET;
AND SOLD BY MESSRS. LONGMAN, HURST, REES, AND ORME,
PATERNOSTER ROW.

1809.

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ADVERTISEMENT.

(Written about the year 1766.*)*

THERE can be no occasion for much parade in introducing a Collection of this light and superficial nature to the world. It is only hoped that, in such a variety of Remarks and Observations, something will be found that may hit and please the taste of Readers of all descriptions and denominations. It is the property of this sort of works, whether the person be of known and established character, anonymous, or pseudonymous, to promise something that may take with every Reader; and it is upon this ground that the Collector of the following detached remarks conceives some reasonable hope that it will

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answer the purpose and the title of such *farrago's*, and that he may be justified in applying to it the words of the Poet MARTIAL on his own compositions (I. 17.):

" *Sunt bona, sunt quædam mediocria, sunt mala plura.*"

He trusts, however, that there are not many Observations of the last class.

Whoever has a mind to know more of the Collections of this kind, so commonly known by the name of *Anas*, may find them *en detail* in the excellent preface of John Christopher Wolfius to the *Casauboniana*, printed at Hamburg, 1710, 12mo. Many more of the same stamp have since that æra been brought forward, and not been ill received, abroad more especially; and this he has thought encouragement sufficient for him to adventure the present publication. It is only needful to observe here, that whereas compilations of this species were originally supposed to consist of such heterogeneous and miscellaneous articles as casually dropped from the mouths of great men, and were noticed by their families, the plan was afterwards adopted by professed authors,

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who chose to write in that mode; and with some shew of reason, since certainly some good things, and on various subjects, may occur to men of literature, which cannot properly be introduced in their works; and, though highly worthy of being preserved, would be lost, unless perpetuated in some such manner as this.

He has only to add, that if *this little volume* succeeds, so as to merit the approbation of the Publick, it may possibly be followed by *a second*, of the like miscellaneous matters and size.

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POSTSCRIPT, 1809.

THE preceding Advertisement is given in the learned Writer's own words, as modestly intended to have been prefixed to FIVE *of his* CENTURIES *in* 1766. *He lived thirty years after that period; occasionally revising the first series, and, about the year* 1778, *completed the other* FIVE: *all which are now submitted to the Publick, without the least hazard of diminishing the fair fame of the worthy and benevolent Collector; whose name is withheld, not from the silly wish to deceive, but from an idea that divulging it would be contrary to the spirit of the Title which he had chosen for his publication. There are, however, both personal and local allusions sufficient to discover the Author to any one in the least conversant with the Literary History of the Eighteenth Century.*

For an excellent Index the Editor is indebted to the diligence and ingenuity of a young Friend.

J. N.

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ANONYMIANA.

CENTURIA PRIMA.

I.

THE Author whom Shakspeare chiefly follows in his Historical Plays is Hall the Chronicler. The character Bishop Nicolson, in the Historical Library, gives of this writer, is this: "If the Reader desires to know what sort of cloaths were worn in each king's reign, and how the fashions altered, this is an Historian for his purpose."—I am sure he is a very difficult author; neither do I think his descriptions can be understood by any but a Court-taylor, or an Upholsterer, if by them. However, this is not a just character of Hall, who was a good writer for his time, a competent scholar, and has been much used by some later authors, as Shakspeare, Mirrour of Magistrates, &c.

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II.

It is noted in the Menagiana, that the surname of *Devil* has been borne by several persons. (See Dr. Tovey, p. 14).—On the other hand, there is a person of the name of *God* mentioned in Hall's Chronicle.—A lady called *Dea*; Misson, vol. I. p. 291.

III.

The Crane was an usual dish in grand entertainments about the time of Henry VIII. (Hall's Chronicle, f. 165; Strype's Memoirs of Archbishop Cranmer, p. 452; Somner's Appendix, p. 29; Skelton, p. 185,—

" How some of you do eat
In Lenton season flesh meat,
Fesaunte, Partriche, and Cranes.")

It is usual in Italy, where they take them (Boccacio, Decameron, IV. 4.)—I cannot imagine whence our ancestors procured them: it is obvious to suppose they were nothing but Herons; but that was not the case, for Herons are mentioned at the same time in Somner. They were in use also in the time of William the Conqueror (Dugd. Baron. vol. I. p. 109.)—Eaten, and different from the Heron; Ames, p. 90.

IV.

It is the custom abroad for the Cadets of great families to retain the title of their father; the

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sons of Counts are all Counts, &c. Richard de la Pole, brother of Edmond de la Pole, and son of John de la Pole, Dukes of Suffolk, fled with his brother into Flanders in the time of Henry VII. The Duke, his brother, was sent into England, and beheaded in the year 1513. Richard continued abroad; and I have seen, in the valuable collection of Thomas Barrett, Esq. of Lee, in Kent, an instrument signed *Ri: Suffolke*, 1507, which can be accounted for no otherwise than by supposing this Richard to use the title of the family whilst abroad, his brother the Duke being then living. This Richard was afterwards slain at the battle of Pavia. See Sandford's Genealogical History of England, p. 401; and Brook, p. 211.

V.

Charles Brandon, the great favourite of Henry VIII. was advanced to the title of Viscount L'Isle 5 Henry VIII.: this was May 15; and upon Feb. 1 following he was raised to the dignity of Duke of Suffolk. See Dugdale, vol. III. p. 299.—He afterwards, to wit, April 20, 14 Henry VIII. surrendered up the title of L'Isle; so, Sandford, p. 448: and April 26, 15 Henry VIII, Arthur Plantagenet, natural son of King Edward IV. was created Viscount L'Isle. I look upon it to be a very uncommon thing for a Nobleman to relinquish a title, and

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presume there are very few instances of it: but see Dugdale's Baronage, vol. I. p. 282.

VI.

The English word *to whisper* is a mere technical word, and intended to express the sound. The same may be said of the Latin *superro*, and the French *chuchuter*, both of which represent the action.

VII.

Surnames of this orthography *Gill* are some pronounced with G hard, and some with G soft; which is all owing to the different etymon; *Gill* in the first case being the short name for Gilbert, and in the other of Julian and Juliana, or Gyllian.

VIII.

Upon reviewing a place after an absence of some time, the several actions which formerly have passed there are wont to occur to the mind. The Philosophers term this *an association of ideas*,—a name invented by the Moderns. The observation, however, that the sight of places would often revive the remembrance of certain passages in life did not escape the Antients; for thus Ovid,

"*Ante oculos urbisque domus, et forma locorum est;*
Succeduntque suis singula facta locis."
De Tristib. III. 4. 57.

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And long before Ovid we have this observation of the great Philosopher Aristotle, ἀνάμνησιν, ἀφ' ὁμοίᾳ, ἢ ἐναντίᾳ, ἢ τῷ σύνεγγυς, γίνεσθαι. *Recordationem, aliquâ re simili, aut contrariâ, aut vicinâ, excitari.*

IX.

Limina Apostolorum is an expression frequently used by Latin writers for the Court or Church of Rome, alluding to the Founders of that Church St. Peter and St. Paul. (See Ingulphus, p. 2; Matth. Westm. p. 132; Eddius, p. 41; Beda vit. Benedicti Biscop. p. 293. *Et recte puto Mabillonius, p.* 300, *inseri vult* ad Limina; for see p. 301, 302. Beda, p. 139, 187, 188. *alibi.)*—It occurs particularly in the oath of obedience to that See taken by our Prelates before the Reformation. Hall the Chronicler has given us a translation of that oath; and when he comes to those words, he has it, *The Lightes of the Apostles I shall visite yerely personally.* Hall, f. 205, b.—(N. B. Fox, Martyr. vol. II. p. 333, has the same error; probably from Hall; but vol. I. p. 298, he has it right, interpreting it *the Palace.*) From whence it appears that his copy was either corrupt in that place, or that he was himself so heedless as to read *Lumina* for *Limina*.

X.

It is said the Peers sit in the House in right of their Baronies: but this cannot be true; for

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some Peers never were Barons; as Charles Brandon Duke of Suffolk was created at first Viscount L'Isle, and never was a Baron: and I presume there are other instances besides this. The case is, every *majus* includes its *minus*; and therefore, as a Baron may sit, every higher degree must enjoy the privilege.

XI.

The first Book printed by Subscription, so far as I can recollect, is Minshew's "Guide unto the Tongues."

XII.

I know not where I picked up the following lines, but they are a severe satire on the Insatiability of Prostitutes:

"Celia's such a world of charms,
'Tis heav'n to be within her arms;
Celia's so devoutly given,
She wishes every man in heav'n."

XIII.

The inscription written over one of the gates of Tournay, which we meet with in Speed, p. 1001, *Jannes ton me à perdeu ton pucellage*, "Thou hast never lost thy maidenhead," importing that the city had never been taken, was copied by the Author from Hall's Chronicle, fol. 44 of Henry VIII. where it is more correctly given, *Jammes ton ne a perdeu ton pucellage.*

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XIV.

I have known some, out of an affectation of the etymology, pronounce *onely* for *only*; speaking the word as we do *one*, upon a presumption that it was derived from that adjective: but I take it to be deduced, not from *one*, but from *alone*; for it is written *alonely* twice in the Letters which Anne Boleyn sent to Cardinal Wolsey. (Burnet's Hist. of Reform. vol. I. p. 55.) —And it often occurs so written in Hall's Chronicle (see also Skelton, p. 282): from whence it should seem that *only* is an abbreviation of *alonely*, and consequently that it comes from *alone*, and not from *one*. The word *alone*, I conceive, is no other than the French *à l'un*.

XV.

The first Book that was published in England with an Appendix or collection of Original Papers, a practice which has since been often followed by our Antiquaries and Historians very laudably, was Mr. Somner's Antiquities of Canterbury, which came out in 1640, 4to.

XVI.

The written Sermon from whence the Preacher delivers the discourse is called the Clergyman's *Notes*; of which the reason may be, either that formerly the whole Sermon at large was not committed to writing, but only certain heads or

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short notes, by way of so many outlines, to keep him to his subject, and to preserve something of a method in the *extempore* harangue; or rather as I think from the custom of writing short-hand, which prevailed much amongst the Clergy in the seventeenth century; those characters, or marks of abbreviation, being in Latin styled *Notæ*.

XVII.

There is an hexameter verse in the New Testament:

"Husbands, love your wives, and be not bitter against them." Col. iii. 19.

But this does not run so well as the following:

"Benjamin immortal Jonson, most highly renowned."

This ough is not accidental, but was made on pur[illegible]. The accidental ones, I believe, are very few[illegible]ur language not easily running into that measure.

XVIII.

Cancellæ are lattice-work, by which the Chancels being formerly parted from the body of the Church, they took their names from thence. Hence too the Court of *Chancery* and the Lord *Chancellor* borrowed their names, that Court being inclosed with open work of that kind. And so *to cancel* a writing is to cross it out with the pen, which naturally makes something like the figure of a lattice.

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XIX.

Who can pretend to say the Jesuits are a late order, when they are mentioned in the Bible? "of *Jesui*, the family of the *Jesuites*." Numbers xxvi. 44.

XX.

Proculus is the name of a Romish Saint (Bede's Martyrol. p. 344, edit. Smith); and from thence the name of a Bell. *Proculus* with *o* long (or *Procalus* rather, as I think) is the Clapper of a Bell; and *Proculus* is a Christian name in Italy. One of the name of Proculus being killed by the fall of the clapper of a bell called St. Proculus in Italy, the following distich was made on the occasion:

Si procul à Proculo Proculi campana fuis.
Tunc procul à Proculo Procalus ipse foret.

XXI.

The common opinion is that Bishop Blase was the inventor of the art of Wool-combing; but that is a vulgar error, for he is only the Patron or Tutelary Saint of the Woolcombers, who assumed him for their Saint because his flesh was torn with iron combs by the persecutor Agricolaus. See Smith ad Bedæ Martyrolog. p. 340.

XXII

Gardiner writes to Wolsey in the year 1529 from Lyons in France, on occasion of the sick-

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ness of the Pope Clement VII. "that there went a prophecy that an Angel should be the next Pope, but should die soon after." Burnet's Hist. Reform. vol. I. p. 63.—This was Cardinal Angelo; for whose interest, no doubt, and by whose adherents, this saying was spread about. Bishop Burnet, p. 66, calls him *Cardinal Angell.*

XXIII.

The Singing Psalms of Sternhold and Hopkins are now *usually* printed in verses of eight syllables and six with a single alternate rhythm: this is the case of the first twenty-four Psalms; and the music or tunes are adapted to that measure. But this is all deviation from the original state of things, these Psalms being all verses of fourteen syllables, and consequently written in entire rhythm. In such manner they were published at first, and are so printed now in some books: and on tuning and giving out but eight syllables first, and then six, according to the present mode, the sense is often much broken, as Psalm xxiv.

"The Earth is all the Lord's, with all
Her store and furniture:
Yea, his is all the world, and all
That therein doth endure."

But write this in two verses, and the sense will be much clearer, and to the illiterate far more intelligible.

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"The earth is all the Lord's, with all her store
and furniture:
Yea, his is all the world, and all that therein
doth endure."

As to verses of fourteen syllables, Phaer's and Twyne's Virgil is in that measure; and Twyne's dedication bears date Jan. 1, 1584. So is Chapman's Homer. See Whalley's Enquiry into the Learning of Shakspeare, p. 81; Heylin's Cosm. II. p. 225. And so William Webbe, in his Discourse of English Poetry, 1586, concerning whose testimony relative to this matter take the words of the British Librarian, p. 91: "The longest verse in length our author has seen used in English, consists of sixteen syllables, not much used, and commonly divided, each verse equally into two, rhyming alternately. The next in length is of fourteen syllables, the most usual of all others among translators of the Latin poets, which also is often divided into two lines; the first of eight syllables, the second of six, whereof the sixes always rhyme, and sometimes the others." But, methinks, if both eights and sixes rhyme, it should be esteemed a different measure.

XXIV.

In Dr. Fiddes's Life of Cardinal Wolsey there is a print of the House of Lords, as it sat 14 Henry VIII. or 1522; and Mr. Anstis, Garter, has very well illustrated it in the Appendix,

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p. 87, *seq.* He there observes, p. 90, "Though Wolsey was Chancellor when this draught was made, yet we see some bishop supplied his place *pro tempore,* standing behind the travers on the right of the throne." This bishop was Cuthbert Tonstal, bishop of London, as appears from Hall's Chronicle, in Henry VIII. fol. 106, whose words accord so perfectly with the print, that I shall cite them here: 'The Kyng came into the Parliament-chamber, and there satte doune in the seate royall or throne, and at his fete on the right side satte the cardynal of Yorke and the archbishop of Canterbury, and at the raile behind stode doctor Tunstal bishop of London, which made to the whole parliament an eloquent oracion." The Commons, it seems, were present, as in the print. See Parl. Hist. III. p. 27.

XXV.

The French expressions *precher la passion,* and *precher les paques,* are very instructive; for though the English Divines, when they please, are as good preachers as the French, yet they are often too negligent in this case, and will mount the pulpit upon a festival, without taking sufficient notice of the occasion.

XXVI.

Pamphlet. This word is antient (*Lilye's Euphues,* p. 5; Lambarde's Perambulation of

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Kent, p. 188; Hearne's Cur. Disc. p. 130; Hall's Chronicle, in Edw. V. f. ii. Ric. III. f. 32; Skelton, p. 47; Caxton's Preface to his Virgil, where it is written *Paunflettis*; British Librarian, p. 128; Nash, p. 3, 64, and in his preface he has the phrase "to *pamphlet* on a person," and *pampheleter*, p. 30.) And though the French have it not, yet I take it to be of French extraction, and to be no other than *Palm-feuillet*, a leaf to be held in the hand, a book being a thing of a greater weight. So the French call it now *feuille volante*, retaining one part of the compound. *Palm* is the old French word for *hand*, from whence we have *Palmistry*, the *palm* of the hand, a *palm* or span, and to *palm* a card, and from thence the metaphor of *palming* any thing upon a person.

XXVII.

We are not now sensible of the beauty of a Tmesis; but it was certainly felt by the antients, as I infer from that verse of Virgil, Æn. II. 792.

Ter conatus ibi collo dare brachia circum;

which might just as easily have been formed thus,

Ter conatus ibi circumdare brachia collo.

XXVIII.

Piramus, being an Eastern name (for the scene of the story of Piramus and Thisbe lay at Babylon), is the same name with Piram king of Jarmuth, Josh. x. 3; and probably the same with

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Hiram, the name of the king of Tyre, 1 Kings v. The P. may be no more than a strong aspirate. However, I dare say it is the same with Priamus, this prince being an Asiatic too, and the metathesis being so easy and common. Mr. Baxter tells us, ad Hor. Od. III. ult. "Πίρωμι *Ægyptiarum linguâ vir est, quo nomine crediderim eos Heroas suos, sive antiquos Reges appellâsse.*"

XXIX.

Schism, σχίσμα, we pronounce this word as if it were written *sism*, contrary to etymology; the occasion of this was, that our old authors wrote it *sysmatike*, as Skelton, p. 108.

XXX.

Omnibus hoc vitium est Cantoribus, inter amicos
Ut nunquam inducant animum cantare, rogati:
Injussi nunquam desistant. Hor. Sat. I. 3.

This false modesty in some, and invincible shyness in others, induced, no doubt, the custom of *singing round*, whereby all are emboldened to take their turn: a practice very antient; for so Bede, speaking of Cædmon, who had an excellent talent at versification, but would never employ it on light and frivolous subjects, but only on divine things,—"unde nonnunquam in convivio, cum esset lætitiæ causa ut omnes per ordinem cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat à mediâ cœnâ, et egressus ad suam domum repedabat." Beda, Hist. Eccles. IV. c. 24.

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It seems on these occasions they used an instrument; and so the Greeks and Romans, according to Hildebrand,—"In conviviis etiam myrtus adhibita ad cantiones innuendas: erat enim quasi signum, quo dato cantare tenebatur conviva. Plut. in Sympos. *Suam unusquisque cantilenam cantabat, cui tradita myrtus fuisset* ... Carmina ipsa vocabantur σκολιὰ, i. e. *obliqua*, sive *tortuosa*, quæ quilibet convivarum, accepto myrteo ramo, canebat." F. Hildebrandi Antiqq. Rom. p. 6.—We are not to suppose though that every one of the guests had skill to touch the instrument; for Plutarch, Symposiac. I. 1. speaking of this custom amongst the Greeks says, "ἐπὶ δὲ τούτῳ λύρας περιφερομένης, ὁ μὲν πεπαιδυμένος ἐλάμβανε, καὶ ᾖδεν ἁρμοζόμενος, τῶν δὲ ἀμούσων οὐ προσιεμένων, σκολιὸν ὠνομασθη τὸ μὴ κοινὸν αὐτῆ μηδὲ ῥάδιον. Et quia deinde lyrâ circumlatâ, eruditus illud carmen concinnè modulabatur, recusabant rudes musicæ, σκολιὸν fuit nominatum, quod neque facile esset, neque omnibus commune carmen."

XXXI.

The Germans are noted for being excellent at Inventions. Amongst other things they first produced, if we omit those few works of this kind amongst the antients, the books in *Ana*; Luther's Table-Talk, published by Jo. Aurifaber, being the first production of this sort since the restoration of learning. See the preface to the Casauboniana.

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XXXII.

In 1525 and 1526, commissions were given out, whereby a sixth part of the goods of laymen, and a-fourth of the clergy, was to be levied throughout the kingdom. This met with great obstructions; these commissions being contrary to law. The king, Henry VIII. declared he expected nothing from his people but by way of free benevolence; under which colour, though, great sums were required, and particularly from the citizens of London. One of their counsel pleaded such benevolences were expressly prohibited by statute 1 Ric. III. "To this it was answered, That laws enacted by usurpers are not presumed to bind legitimate princes; that Richard the Third was not only a tyrant, but had caused his own nephews to be assassinated, and was therefore more fit to suffer by the law than to make law: so that his intention was only to court the favour of the people by the most popular methods, he having no other prospect of supporting his unjust power: but that king Henry, having a just and uncontested title to the crown, could be bound no farther by any statute of Richard III. than himself should think fit to approve; it being absurd to think that an act of a factious assembly, confirmed no otherwise than by an usurper, and a criminal in the highest degree, should bind a Sovereign and rightful

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Prince." Fiddes's Life of Wolsey, p. 349, who observes that "these are the reasons alledged by Lord Herbert, as spoken in defence of the Court; but he cites no authority for them." And then the Doctor insinuates as if his Lordship had here taken the liberty of arguing in a borrowed person, from the probable reason and circumstances of things. But his Lordship had an authority, *viz.* Hall's Chronicle, whose words very fairly imply all his Lordship suggests. Upon the vouching of the statute as above, the Cardinal replies, "Sir, I marvell that you speak of Richard the Third, whiche was a usurper and a murtherer of his owne nephews: Then of so evill a man how can the actes be good? Make no such allegation; his actes be not honourable." Hall, f. 140.

XXXIII.

Bailler le Bouquet, "to give the nosegay," is a French expression to bid one do in his turn that which others have done before him. Whereupon Cotgrave remarks, "In some parts of France, when a feast is ended, whereat neighbours have met and been merrie together, the master thereof delivers unto some one of the company a nosegay, and thereby ties him to make the next." But the general custom of giving the nosegay may seem to be borrowed from the Greeks: "Ἐπεί τοι καὶ σκολιά φασιν ἐ γένος ῥισμάτων εἶναι πεποιημένων ἀσαφῶς, ἀλλ' ὅτι πρῶτον μὲν ἥδομαι τῇ θεῷ πᾶσαι ἅπαν[τες

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μιᾷ φωνῇ παιανίζοντες, δευτέραν δὲ ἐφεξῆς ἑκάστῳ μυρσίνης παραδιδομένης, ἣν ἄσαρον οἶμαι, διὰ τὸ ἁδὲν τὸν δεξάμενον, ἑκάλουν. Quandoquidem σκολιὰ etiam dicunt non esse genus cantilenæ obscurè conditæ; sed quia primùm solerent cantare pæanem Deo unâ omnes voce, laudes ipsius celebrando: deinde unusquisque propriam cantilenam, acceptâ myrto, quam ex eo ἄσαρον appellabant, quòd cantaret is cui tradita ea esset." Plutarchi Symposiac. I. 1. ad finem.

XXXIV.

In the year 1745. when the Scotch Rebels entered England, and a general consternation was diffused over a great part of the North, a certain Doctor preached upon Proverbs xxviii. 1. *The wicked flee when no man pursueth; but the righteous are bold as a lion.* But, before a week was at an end, the Doctor and his family were gone.

XXXV.

To what I have said of the antiquity of the Bagpipe, in the Gentleman's Magazine, 1754, p. 161, I would add Montf. Antiq. VII. p. 357; as likewise that, in 1755, I saw at Kiveton, the seat of his Grace the Duke of Leeds, in Yorkshire, a small painting in water-colours, where was a flock of sheep, and two figures, one of which was playing on a Bagpipe; underneath was written:

DEVS I' ADIVTRIV' MEV' . I'ENDE . D'NE . AD
ADIVVA'DVM . ME.

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This is the beginning of the 69th Psalm in the Vulgate version, *Deus in adjutorium meum intende: Domine ad adjuvandum me [festina]*; and from the form of the writing, and the abbreviations, might be done about the year 1450. I judge this painting to have been an illumination to that Psalm in some Psalter or Breviary, and to have been taken from thence and framed.—From this word *illuminare*, comes our English word to *limn*, or paint in water-colours.

XXXVI.

It is a pleasant mistake the editor of the Bibliotheca Literaria, Dr. Samuel Jebb, has committed in Number VI. of that work. Dr. Thomas Brett sent him an extract of Mons. Blondel's History of the Roman Calendar: This extract begins p. 29; and p. 41, where the Doctor was to give an account of Blondel's first book of the second part, he had written in his copy, "The account which he gives concerning the regulation of the Council of Nice for the celebration of Easter, I have extracted it in a waste leaf at the end of the Bishop of St. Asaph's historical account of Church Government, to which I refer;" meaning, that as he had made this extract for his own use, and had already done that first book in his copy of Bishop Lloyd's work, he would spare himself the trouble of writing it over again. So when the extract came to be printed, Dr.

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Jebb very heedlessly, instead of sending to Dr. Brett for a transcript of that part of the extract, let the reference go to the press just as he found it. I borrowed Bishop Lloyd's book of Doctor Brett formerly; and seeing this extract from Blondel in the Doctor's hand-writing in a waste-leaf, the Doctor told me the story.

N. B. Dr. Brett was an excellent computist, and was indeed author of the account of the Calendar in Mr. Wheatley's book on the Common Prayer.

XXXVII.

The Doctor took for his text, *We preach not ourselves, but Christ Jesus the Lord*, 2 Cor. iv. 5. The text he pronounced twice, and very emphatically; but, pausing rather longer than ordinary, the second time, at the words *we preach not ourselves*, one of the audience, turning to his next neighbour, cried, "but our curates."

XXXVIII.

It is an observation that the names of the creatures are all Saxon; but the meat or flesh of them French. Cow, cu; bullock, bulluce; ox, oxa; calf, cealf; swine, ꝑpin; sheep, ꝑcepe. On the contrary, beef is the French *bœuf*; veal, *veau*, from whence *veeler* is to calve, *veelé* is a new-fallen calf, and *velin* is vellum or parchment made of calves skins. Pork is *porc*; mutton, *mouton*; and to carry the matter a little

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farther, gammon is *jambon*; giggot the French *gigot*; and loin *longe*. The cause and occasion of this, I suppose, might be, that at and after the Conquest of this land by the Normans, the country people, who had the breeding of the cattle, and the management of the farms, continued to be chiefly Saxons, and consequently retained their old names; but the townsfolk, who carried on trades, and bought the cattle of the rusticks for slaughter, were chiefly Normans, and when the beasts were in their hands would of course use their own words in speaking of the meat of them.

XXXIX.

A gentleman of St. John's College, Cambridge, having a clubbed foot, which occasioned him to wear a shoe upon it of a particular make, and with a high heel, one of the college wits called him *Bildad the Shuhite*, alluding to Job ii. 11.

XL.

"A learned gentleman," says Mr. Warton, in his observations upon Spenser, "one R. C. who has inserted a letter to Camden in his Remains, thus speaks;" and then he cites a passage from *the Remains*, article *Languages*. This R. C. is Richard Carew of Anthony in Cornwall, Esq. the author of the Survey of the County of Cornwall: and in a late edition of the Survey, 1723, this piece of his, intituled, *The Excel-*

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lency of the English Tongue, is prefixed as a new piece then first printed, whereby the bookseller has apparently imposed upon the purchasers, since it was already extant amongst Camden's Remains.

XLI.

Many people in the Northern parts of England will pronounce Christmas, *Kesmas*. It is a manifest corruption, and arose probably at first from the abbreviated orthography of Cꝛmaſſe for Cꝛiſtemaſſe.

XLII.

The late Dr. David Wilkins, Prebendary of Canterbury, a man of indefatigable industry, but grievously afflicted with the gout, had formed a design, as he told me, of publishing an European Polyglott, in order to illustrate the Scriptures of the Old and New Testament, by exhibiting in one view the authorized translations of the different nations of Europe, together with the best private ones of certain particular learned men, whereby the sense they severally put upon many of the more difficult texts might the more commodiously appear. But, alas! the Doctor died before he had made any great advances in this project.

XLIII.

The name of the son of Telamon seems to be very irregularly formed from the Greek Αἴας; for the Latins generally turn the Greek *Αι* into *Ae*, as in *Aetolia*, and *Aeacus*; and it is certain that

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A in *Ajax* being long, *Aeax* would have served every purpose of metre. The best account I can give of this is, that whereas this name occurs in the same shape in the fragments of Ennius, and consequently was very antiently formed, the Romans at first frequently used *Ai* for *Ae*; as, *Aides* and *Aidilis*, for *Aedes* and *Aedilis*; see the inscription of L. Scipio in Walchius's Hist. L. Lat. p. 28. And so Ennius gives the Genitive case of the first declension very often in *Ai*, with *A* long:

Lunaï portum est operae cognoscere ceiveis.

Ennius, p. 3.

Ollei respondet Rex Albai longaï.

Idem, p. 17.

Ollei respondet suavis sonus Egeriaï.

Idem, p. 40.

And this Archaismus, though more rarely, is seen both in Lucretius and Virgil, as Æn. VI. 747.

XLIV.

In Dr. Clarke's Sermons, vol. II. p. 57. seq. there are four or five pages which are almost *verbatim* transcribed from vol. I. p. 181; and there are many lines in the Æneid, which occur in the Georgics. Though I cannot think these repetitions perfectly allowable, this however is the best species of plagiarism; and Dr. Clarke is the more excusable, because those sermons of his are posthumous works.

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XLV.

It is a common observation, that unless a man takes a *delight* in a thing, he will never pursue it with pleasure or assiduity. *Diligentia*, diligence, is from *diligo*, to love.

XLVI.

Gentleness and *gentility* are the same thing; and if they are not the same words, they come from one and the same original; from whence likewise is deduced the word *Gentleman*; and it is certain that nothing that is rough and boisterous in men's manners can be *genteel*.

XLVII.

Simon the Tanner's house stood by the sea-side, Acts x. 6; and people are very apt to fancy that he chose that situation on account of his trade, to which the proximity of the sea was someway useful. But the shore at Joppa is bold and rocky; and I do not find that Tanners use either salt or salt water about their hides for any other purpose than to keep them sweet, and to prevent them from corrupting, when they have occasion to let them lie any time before they begin upon them. I conceive, therefore, that Simon's living so near the sea was accidental; and that some other convenience, and not the vicinity of the Ocean, first tempted him to settle in that house.

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XLVIII.

Mrs. Stanley, who modernized Sir Philip Sidney's Arcadia, was sister to Lady Caswell, wife of Sir George Caswell, and her maiden name was Dorothy Milbourne. She married to her first husband Mr. Edward Stanley, younger brother of John Stanley, Esq. of Crundale in Hants. Mr. Stanley was a wholesale grocer at London; but, falling into misfortunes, went to the East Indies, and there died. In his absence she enterprized, and published the Arcadia; after which she married Mr. West, an Irishman, bred to the law, by whom she had several children, having had none by Mr. Stanley that lived. She was possessed of a talent of writing letters agreeably, many of which I have formerly perused.

XLIX.

The following epitaph, put upon a dog by Lord Molesworth, in Edlington Wood, co. York, is said to have been written by Dr. Lockyer, Rector of Handsworth and Dean of Peterborough, with great probability:

"Injurioso ne pede proruas stantem columnam.
Siste, Viator, nec mirare
supremo efferri honore
extinctum Catellum,
sed qualem?
Quem forma insignis, niveusque candor;

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amor, obsequium, delicias domini fecêre:
cujus lateri
adhæsit assiduus comes sociusque tori.
Illo comite
vis animi herilis delassata
animum mentemque novam sumebat.
Istis pro meritis
hérus non ingratus marmoreâ
hâc urnâ
Mortuum deflens locavit."

Of these sepulchral honours paid to Dogs, see Kirchman de Fun. p. 709. The poet Skelton has a dirge on a Sparrow; and the Italians have many like epitaphs (see Gaffarel, p. 37).

L.

In Trials of Peers, the way now is, when they come to take the judgment of the Court, to cause the youngest Baron to give his voice first: but it was not so formerly; for at the trial of Edward Stafford, Duke of Buckingham, in the time of Henry VIII. the Lord High Steward first addressed himself to the Duke of Suffolk, then to the Marquis of Dorset, and so proceeded to the Earls and Barons. Hall, f. 86. b.

LI.

Verstegan, p. 148, speaking of the turn Gregory gave the name *Anglus*, calling it *Angelus*, as we have it in Bede, II. c. 1. observes, that

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Engel in Dutch signifies both an *Angel* and *English*; and then goes on,—"and such reason and consideration may have mooved our former Kings, upon their best coyne of pure and fine gold, to set the image of an Angel, which may be supposed, hath as well bin used before the Norman Conquest, as since." But there were no Angels coined before the Conquest; and I do not think it probable that, in the choice of this device, our Kings, or their mint-masters, had any regard to the similitude of the two words *Anglus* and *Angelus*. The first Angels in England were coined 5 Edward IV. or 1465. But Philippe de Valois, who acceded 1327, and died 1350, coined Angels, or Angelots, in France, upon which there was the Angel and the Dragon. See Le Blanc, *Traité des Monnoyes de France*, p. 242 in the plate, and p. 243.: from whence it should seem, that we borrowed the device entirely from the French, amongst whom in the reigns of Edward III. Henry V. and VI. our people had frequently seen gold of this stamp, and consequently had no thoughts on the similitude of the two words *Anglus* and *Angelus*.

LII.

The Collection of Miscellany Poems, printed at London, without a name or year, for J. Peale at Locke's Head in Paternoster-row, and intituled, *Versus inopes rerum nugæque canoræ*,

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had for its author John Clarke, Esq. of Stanley, near Wakefield, in the county of York, my wife's brother. It contains, amongst other things, several poems to *Olivet*, which is the name by which he calls Miss Hannah Hayford, of London, whom he afterwards married at St. James's Church, Westminster, Nov. 20, 1726. This modest title is taken from Horace, de Arte Poet. l. 312.—He uses the word *winder* for *window* in one place; but there is an authority for it in Hudibras.

LIII.

Edward III. claimed the Crown of France in right of his mother; and when he set up his pretensions, he assumed the arms of France, and placed them in the first quarter, and in that manner they continued to be borne reign after reign: and yet this is contrary to the custom of marshaling of arms on other occasions, since the Son of an Heiress always gives the first place to his paternal coat, and puts his Mother's in the second. How happened it then? I conceive it was done by Edward, in order to please the French, and to procure his more easy reception amongst them, though others seem to think it was because France was the greater and more honourable kingdom. See Camden's Remains, p. 225.

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LIV.

Dr. Fiddes, speaking of Bishop Godwyn's History of Henry VIII. says "I shall endeavour, for the entertainment of the reader, who may not understand the original, to render them in English; though I am sensible they will, by the version, lose much of that force and beauty wherein this author excelled when he wrote in the Latin tongue." Fiddes, Life of Wolsey, p. 463.—But why all this parade? since there was already a very good translation of this work of Bishop Godwyn's by his son Morgan Godwyn, printed at London, 1675.—Anthony Harmer, I remember, reprehends Bishop Burnet for citing the Manuscript of Cavendish's Life and Death of Wolsey, when the book was printed, even though the Manuscript differs from the printed copies. See his Specimen of Errors in Burnet's History of the Reformation, p. 2.

LV.

I. E. the Author of the Translation of the Republic of Letters from the Spanish, was James Evans, A. B. He was first of Trinity College Cambridge, where he was sizar to Dr. Richard Bentley the Master. From thence he came to Canterbury, and was assistant to the Head Master of the King's School, and afterwards became Second Master, in which post he died. He married a daughter of Mr. Kilbourne, one of

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the Minor Canons of that Cathedral. In his younger years he had a great facility in learning languages, but grew idle, and did not apply. He has added here and there a note to the translation above.

The Author, p. 34, speaks of Mercury's inventing Printing Types, "which Vulcan there," says he, "is casting in lead and other hard metal; and Phiton, he who stands a little behind Vulcan, is blending together soot with linseed oil" to make printing ink: whereupon Mr. Evans writes, "Who this Phiton was, I no where find; nor do I think it likely that he was the inventor of printing ink; for Polydore Virgil, whom our Author has chiefly followed, mentions a gentleman, by name Joannes Cuthenbergus, as the inventor both of Printing and of this sort of Ink:" not considering that the author in this place writes from his own imagination, without regarding Polydore, or the truth of facts. But who is this Phiton? I answer the Giant Tiphon, or Typhon, who was by the antients confounded with the Serpent Python: see Natalis Comes, p. 356. Phiton is nothing but a metathesis for Pithon, those transpositions of letters being very common in modern Authors. Hence Skelton the poet, p. 51, for Pithones has Phitones:

Primo Regum expres, he bad the Phitones,
To wytchecrafte her to dres.

Where in the vulgate it is Pythonissa.—See also

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Vella upon Erasmus in the Critici Sacri.—Phiton may be a transposition for Tiphon as well as for Pithon.

LVI.

The use and several offices of Bells are contained in these two monkish verses,

Laudo Deum verum, plebem voco, congrego clerum,
Defunctos ploro, pestem fugo, festa decoro.
Spelm. Gloss. *voce* Campana.

and those, as Mr. Staveley tells us, p. 227 were sometimes written upon the Bell. I conceive this distich was made at one of the Universities, by reason that the offices of assembling the Laity and the Clergy are distinguished; and methinks the words *congrego clerum* must either mean the assembling the Members of the University to the *Congregation* as they call it, or to a *Clerum*.

LVII.

The following Epigram, which is an excellent specimen of satirical humour, will afford most entertainment to those who have a relish for the national reflection; but even more enlarged souls, who are above taking any pleasure in that, may be captivated by the ingenuity of the Author.

"Cain, in disgrace with Heav'n, retir'd to Nod,
A place undoubtedly as far from God

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As he could wish; which made some think
he went
As far as Scotland ere he pitch'd his tent;
And there a city built of antient fame,
Which he from *Eden Edenburgh* did name."

LVIII.

There is an observation of Mr. Dorrington, in his Travels, which appears to me to have great force in it. After recounting the many Festivals sacred to the Virgin Mary amongst the Romanists, he concludes, "If all should be here produced which is practised in the veneration of the Virgin *Mary* by the Church of *Rome*, and is allowed and encouraged by the publick authority of the same, and taught by their preachers and writers without censure, yea, with the express observation of the censurers, I doubt not but it would appear to any just and impartial person to be no hard and unjust appellation, if one should call the people of that communion rather *Marians* than Christians." Dorrington's Travels, p. 58.—See also Sir Edwyn Sandys's Europæ Speculum, p. 4, *seq.* whose words, being very remarkable, I shall here in part report them, "And touching the blessed Virgin, the case is clear, that howsoever their doctrine in schooles be otherwise, yet in all kind of outward actions, the honour which they do her is *double* for the most part unto that which

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they do our Saviour: where *one* doth profess himself a *devoto* or peculiar servant of our Lord, whole towns sometimes, as Siena by name, are the *Devoti* of our Lady. The stateliest churches are hers lightly, and in churches hers the fairest altars; where *one* prayeth before a crucifix, *two* before her image; where *one* voweth to Christ, *ten* vow to her. Then as their vows are, such are their pilgrimages. And to nourish this humour, for *one* miracle reported to be wrought by the crucifix, not so few perhaps as an hundred are voiced upon those other images [of the Virgin,] &c." This he observes, p. 245, gives great scandal to the Jews.

LIX.

The late Mr. Edward Cave, in the year 1745, published "Proposals for printing a new edition of the Plays of William Shakespear, with Notes Critical and Explanatory, by the Author of the Miscellaneous Observations on the Tragedy of Macbeth;" that is, Mr. Samuel Johnson, afterwards Author of the English Dictionary. This work was to have been printed in ten small volumes, agreeably to the specimen, which is indeed exceeding neat, and the price 1*l.* 5*s.* in sheets. The portion of the author given in the Specimen is Macbeth, act iii. sc. 2. upon which Mr. Johnson there gives some Notes. But this

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design was nipped in the bud by a letter of the Bookseller Jacob Tonson to Mr. Cave, as here follows:

"Sir, I have seen a proposal of yours for printing an edition of Shakespear, which I own much surprized me; but I suppose you are misled by the edition lately printed at Oxford, and that you think it is a copy any one has a right to; if so, you are very much mistaken, and if you call on me any afternoon about four or five o'clock, I doubt not I can shew you such a title as will satisfy you, not only as to the original copy, but likewise to all the emendations to this time: and I will then give you my reasons why we rather chuse to proceed with the University by way of reprisal for their scandalous invasion of our right, than by law, which reasons will not hold good as to any other persons who shall take the same liberty. As you are a man of character, I had rather satisfy you of our right by argument than by the expence of a Chancery suit, which will be the method we shall take with any one who shall attack our property in this or any other copy that we have fairly bought and paid for. I am, Sir, your very humble servant, JACOB TONSON.

"*Thursday, April* 11, 1745."

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LX.

Written with a diamond upon a pane of glass:

" Philip Williams.

Frail Glass, thou bear'st my name as well as I,
And no man knows in which it first shall die."

This was Dr. Williams, of St. John's College Cambridge, a worthy good man.

LXI.

The Chorographer of East Kent, Dr. Christopher Packe, before that performance came out, published a pamphlet in quarto, intituled *Ancography*, the intention of which was to explain the use of his future work: upon which one said, it was putting *the cart before the horse;* no, says a lady that was by, I am sure it is the horse before the cart, alluding to the title, *Philosophico-chorographical Chart of East Kent.*—Indeed the Doctor, who was a very warm man, was apt to be offended if any one called his work a Map: he would have it called a *Chart;* and yet in strictness I think it cannot be called so, since we have appropriated this word to Sea-affairs.

LXII.

Mr. Lye, the Editor of Junius's " Etymologicum Anglicanum," generally writes clear enough; but in an Admonition of his at the end of the Author's Life by Grævius, there is a sentence

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that does not run current: "Verbo te monitum volo, in anno natali Junii Grævium secutum esse perbrevem memoriam ejus vitæ, quæ ad eum Groeninga erat missa, non viso Epitaphio Oxoniensi. Si verior in hoc est designatio illius anni, ut videtur probabilior esse, qui ex Isaaco Vossio, aut ipso Junio ante mortem ejus hæc nôsse poterant, non natus fuit octoginta sex, sed octoginta octo cum obiret." *Qui* here has no antecedent; if you read, *siquidem Oxonienses*, instead of it, all will be plain and easy.

LXIII.

Epigram.

Is n't Molly Fowle immortal? No.
You lye, she is; I 'll prove her so.
She 's fifteen now, and was, I know,
Fifteen, full fifteen years ago.

LXIV.

Rursus quid virtus. Hor. Epist. I. 2. 17.

"Reginensis noster," says Dr. Bentley, "à primâ manu, *Rursum* quid virtus—rectè. Idem profectò sensus est; sed si aurium judicio standum est, aliquid interest, hoc an illud verbum usurpes. Suavius hic sonat *rursum*, et evitatur homœoteleuton *rursus virtus*." I would have no dispute with this great man about *rursum* and *rursus*, which indeed would be *de lanâ caprinâ*; Mr. Dryden also observing, "that the nice ears in

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Augustus's Court could not pardon Virgil for *At Regina pyra* (Preface to Virgil's Pastorals, p. 96.) But, however, I cannot but observe the antients were not so scrupulous about the homœoteleuton, as he supposes. Hence Hor. Od. I. ii.

Jam satis terris nivis—

And that of Martial xiii. 62.

Pascitur et dulci facilis gallina farinâ;
Pascitur et tenebris. ingeniosa gula est.

And at the beginning of the first epistle of the second book of Horace there are no less than nine words together all ending in the hissing letter, but with different vowels preceding:

——————— Solus,
Res Italas armis tuteris, moribus ornes,
Legibus emendes.

So Epist. I. iv..

Albi, nostrorum sermonum candide judex.

And Propertius,

Et galea hirsutâ compta lupina jubâ.

Lib. IV. xi. 20.

The Italians at this day are very subject to this; six or seven words together ending in *o* are common with their prose writers. See the Epistles of Henry Longchamp.—This therefore is no good ground of emendations. But as to the feeding of poultry in the dark, which Martial here mentions as a specimen of the ingenuity of the luxurious, besides his commentators, and the

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Menagiana, I have met with a remarkable passage in Clemens Alexandrinus, tom. I. p. 87. edit. Potter, εἰ μὴ τὸν λογον ἔγνωμεν, καὶ τούτῳ παρηυγάσθημεν, ὥδε ἂν τῶν σιτευομένων ὀρνίθων ἐλειπόμεθα, ἐν σκότει τιθαινόμενοι, καὶ θανάτῳ τρεφόμενοι. *Nisi verbum cognovissemus, et ad eo essemus illuminati, nihil sane differremus ab altilibus gallinis, in tenebris saginati, ut postea mortem patiamur.*

LXV.

The remarks on three plays of Ben Jonson, Volpone, the Silent Woman, and the Alchimist, published without a name in 1749, have for their author Mr. John Upton, Prebendary of Rochester, who has very happily pointed out many passages imitated by Jonson from the Antients.

LXVI.

There is a Latin translation of Dr. Prideaux's Connexion done abroad, but with no elegance, which induced the late Mr. Thomas Field, formerly fellow of St. John's College, Cambridge, who wrote a pure Latin style, and was then Rector of North Wingfield, in the county of Derby, to attempt a new translation, for the use of foreigners, and the honour of the English nation; and he died upon the work.

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LXVII.

The Compilers of the Parliamentary History of England, vol. iii. p. 1. speaking of Henry VIII. say, he was applied to, to hold the balance between the two great houses of Bourbon and Austria; whereas the house of Bourbon was not then on the throne of France, Henry IV. being the first of that family that was king of France.

LXVIII.

The Opponent advanced an improbable supposition, upon which the Respondent said, *Quid si ruat cœlum.* The Opponent replied, *Sublimi feriam sidera vertice.* Whereupon Professor James, who was then in the chair, put an end to the disputation, by saying, *Jam satis,* which are the next words that follow in the author, Horace.

LXIX.

Mons. Dacier, in his notes on Od. iii. lib. I. of Horace, after observing that Horace had justified his friendship for Virgil in three or four different places, concludes, "*Mais je suis surpris que Virgil n'ait jamais trouvé le moyen de parler d'Horace; cela me paroît incroyable, et je ne doute point que nous n'ayons perdu beaucoup de choses de cet Auteur.*" That several of Virgil's pieces are lost, I can easily believe, and in them possibly honourable mention of Horace might have been made: but as to the works extant, the Eclogues, the Georgics, and the Æneid, wherein this learned Frenchman wonders to find

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no friendly testimonial of that great Lyric, we need not, I think, be surprized that Horace is never mentioned in them; for, as it appears to me, Virgil could not be expected to take notice of him in any of these pieces. Not in the Æneid, to be sure. And as for the Georgic, that is addressed to Mæcenas, the common patron of both the poets. There remains then only the Eclogues; and these, I think, were all written before Virgil, who was five years older than Horace, could have any knowledge of him. This, though, must be a little further explained. Virgil comes first to Rome U. C. 713, and writes his first Eclogue. He finished the whole ten in 716; and in that year I suppose they were published. Now Horace returned to Rome from the battle of Philippi, in 713. About the same time Virgil arrived there; and, being strangers one to another, and neither of them as yet publicly known by their writings (for Horace did not begin to compose till this time, and Virgil's first productions did not appear publicly till 716), we cannot suppose them to have contracted any great degree of intimacy till the year 715, or perhaps 716, the date fixed for the completion of the volume of Eclogues, in which consequently no notice could well be taken of new acquaintance as yet in obscurity. This is advanced upon this footing. Asinius Pollio brought Virgil acquainted with Mæcenas at Rome, consequently after 713.

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Virgil and Varius introduced Horace to the great man afterwards. This could not well be till about 716. (Masson, p. 154.) However, it was before the publication of the first book of Odes, which is addressed to Mæcenas; for, according to Dr. Bentley, in his preface, the Odes were not published singly, but a book or volume together. Till this time then, Horace was but little known as an author, and less upon any other account; he could not therefore be of consequence sufficient to be mentioned in the Eclogues in the year 716, though he was then just beginning his friendship with the author of them.

LXX.

Isaac Casaubon, in his notes upon Strabo, p. 952, edit. Almeloveen, taxes Virgil with ingratitude towards Homer. The excuse made for him by Fabricius is, that the Æneid was never finished. See the Bibliotheca Latina, I. p. 229. To which I would add, that Virgil was never backward in making his acknowledgments to those Greek originals whom he imitated, or from whom he borrowed; witness those passages in the Eclogues and Georgics, where he acknowledges Theocritus and Hesiod for his masters. This shews that ingratitude was not his natural temper. Then as to Homer, it should be considered, that he could not with any propriety mention him in the Æneid. He was sensible,

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no doubt, that all the world would perceive the frequent use he had made of that author, and the perpetual imitations that occurred; the frequency of these serve to shew he had no mind to conceal his obligations; for if he had intended that, he would certainly have acted more covertly, and been more upon the reserve in that respect; but the transcripts are so barefaced, that he could have no design, unless we are to suppose him a much weaker man than we have reason to think he was, to impose upon the world, and to desire people to believe he meant not to follow him as his model. But, as I said, he could not with any propriety mention his name; because, if he had, he had run into an apparent anachronism, since the story he sings follows the Trojan war so immediately, and the author in question did not live till some ages after. Whereupon I observe, that in the 6th Book, where Virgil takes notice of the old poets, he mentions none by name but Musæus, who was older than either Homer, or the story of the Æneid; which shews, not only our author's great care as to chronological propriety, but likewise how unreasonable it is for any one to expect to find in him any eulogium of Homer, though he was in truth his great exemplar.

LXXI.

The term *Country-dance* is all a corruption of the French *contre-danse*, by which they mean

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that which we call a country-dance, or a dance by many persons placed opposite one to another; so that it is not from *contrée* but *contre*. See Gent. Mag. 1758, vol. XXVIII. p. 174.

LXXII.

Plutarch, in his book *de Fluviis*, speaking of the Euphrates, says, ἐκαλεῖτο δὲ τὸ πρότερον Μῆδος, that it was formerly called Medus; which, if he means it was called Medus before it was called Euphrates, cannot be true; for the name of Euphrates is almost as old as the world itself; see Genesis ii. 14. It might perhaps be called *Medus* by another name; some terming it Medus, and some Euphrates; and so might be called Medus by some writers; and this I believe to be true; see Horace, Od. II. 9. 21. The Scholiast there, and Masson's Vit. Hor. p. 306. seq.

LXXIII.

A Bachelor of Arts reading the first lesson, Gen. ii. spoke the second syllable short in the word Euphrates; upon which the following epigram was made:

Venit ad Euphratem, subitò perterritus hæsit;
Transeat ut melius corripuit *fluvium.*

He *abridged* the river.

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LXXIV.

"The King had created the Lady Anne [Bolen] Marchioness of Pembroke," says Mr. Strype, "and taken her along with him in great state into France, when, by their mutual consent, there was an interview appointed between the two kings. At Calais king Henry permitted Francis the French king to take a view of this lady, &c." Strype's Cranmer, p. 17; where the author seems to insinuate that Francis I. had never seen Anne Bolen before, which is incredible, considering how long that Lady had resided in France, and had been in the service of Francis's Queen and the Duchess of Alençon, his sister. See Burnet's History of the Reformation, I. p. 44.

LXXV.

In Fiddes's Collections to his life of Cardinal Wolsey, p. 89, the following verses are quoted from Skelton by Mr. Anstis:

With worldly pompe incredible
Before him rydeth two prestes stronge,
And they bear two crosses right longe,
Gapynge in every man's face.
After them folowe two laye men secular,
And eache of theym holding a pillar
In their hondes steade of a mace, &c.

But these verses do not appear in Skelton; indeed he has nothing in this metre.

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LXXVI.

"There is none good but one, that is God," Matt. xix. 17. This is very emphatical in our language and the Anglo-Saxon, in which *God* is so denominated from *good*, *God* and *good* being the same word. The Anglo-Saxon here has it accordingly, an Ꝺoꝺ ẏr ȝoꝺ. Vide omnino Junii Etym. Angl. v. *God*.—Skelton, p. 277, has, *Singuler god Lord*, for good Lord.

LXXVII.

"I will insert a letter of Queen Elibabeth, written to him [Peregine Bertie] with her own hand; and, Reader, deale in matters of this nature as when venison is set before thee, *eat* the one, and *read* the other, never asking whence either came." Fuller, Worthies, Linc. p. 102.—*Deer-stealing* was in great vogue in Dr. Fuller's time, and to that custom the author here alludes.

LXXVIII.

The Spiritual Lords, before the Reformation, were as numerous as the Temporal. Thus in the reign of Henry VIII. in that print of the Parliament begun 15th April, 14 Hen. VIII. or 1522, engraved in Fiddes's Life of Wolsey, there are 29 Prelates; and yet, at that time, some Bishops were foreigners, and consequently abroad, and Wolsey himself had two or three bishopricks. The Lords Temporal there are not above 27.

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To take it another way: the Archbishops and Bishops at that time, supposing every Bishop to have only one see, were 22; and the Mitred Abbots, to speak in general, 26. (see Fuller's Church Hist. lib. VI. p. 292. in all 48:) whereas, at the Duke of Buckingham's trial there were but 23 peers, including Buckingham himself; and yet it is to be supposed that very few were absent. 1 Henry VIII. the Temporal Peers were but 36. (Parl. Hist. vol. III.) In the parliament 5 Feb. 1514, the Peers were 91, but just before several Temporal Peers had been created: but even thus the Lords Spiritual exceeded in number. In 1530, (see Parl. Hist. p. 68 and 72,) the Ecclesiasticks are but 28, and the Lords 42; the meaning of which I take to be, that Wolsey had several sees, and was Abbot of St. Alban's; other sees were filled by foreigners; and that several Bishops, as Rochester, probably refused to sign; otherwise I think there were now as many Prelates as Lay Lords. But in 1537 there were seven Barons more than in 1530; (see p. 118.) But in that very Parliament wherein the greater Houses were dissolved, there were forty Prelates and fifty Temporal Lords and seven Prelates absent. (Parl. Hist. III. p. 138.) One would wonder, therefore, how the Bill for dissolving the larger Monasteries, in 1539, could ever pass the House of Lords. The case was, the Religious Houses were not suppressed by that Act: but only, in case of

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surrender, which surrender was to be voluntary, the respective Houses were given to the King. See the Preface to Tanner's Notitia Monastica, p. 38.

LXXIX.

A sharping attorney of Sussex (whom some would call the Devil of Sussex), dying a day or two after Lord Chief Justice Holt, Tom Toller said, "There never died a Lord Chief Justice but the Devil took an Attorney for a Heriot.

LXXX.

That fine medallion of Archbishop Laud, of which there is a type in Evelyn, p. 114, and another in Wise, p. 13, (neither of them good; but Evelyn's is the best) is inscribed on the reverse, SANCTI CAROLI PRÆCVRSOR, which some have thought to be bordering a little upon blasphemy, by comparing the Archbishop, by the word *præcursor*, to St. John Baptist; and consequently the King to our blessed Saviour. But there is nothing in this: the Archbishop was the forerunner of king Charles; both dying in the same cause; and this is all the medal imports: he was the forerunner of Charles in like manner as John Baptist was the forerunner of our Saviour; but this does not imply a comparison or similitude in any other respect.

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LXXXI.

The arms of Sir Thomas Egerton of Prestwich, co. Lanc. are, 1755, a lion; the crest, three arrows; the motto, *Virtuti non armis fido.* This motto is of a late date, for I saw in the church there an older one, *Leoni non sagittis fido,* alluding both to the charge and the crest, and, as is the custom of the heralds to deal in allusions, pointing thereby to the Lion of Judah, or Christ our Saviour, Rev. v. 5. I cannot therefore commend this change of the motto, since the older one seems to be more accommodate to the taste of our old Heralds.

LXXXII.

The Jews-trump, or, as it is more generally pronounced, the Jew-trump, seems to take its name from the nation of the Jews, and is vulgarly believed to be one of their instruments of music. Dr. Littleton renders Jews-trump, by *Sistrum Judaicum.* But, upon enquiry, you will not find any such musical instrument as this described by the authors that treat of the Jewish musick. In short, this instrument is a mere boy's play-thing, and incapable in itself of being joined either with a voice or any other instrument; and I conceive the present orthography to be a corruption of the French *Jeu-trump,* a trump to play with. And in the Belgick, or

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Low-Dutch, from whence come many of our toys, a *tromp* is a rattle for children. Sometimes they will call it a *Jews-harp*; and another etymon given of it is *Jaws-harp*, because the place where it is played upon is between the jaws. It is an instrument used in St. Kilda. Martin, p. 73.

LXXXIII.

Hanc tua Penelope lento tibi mittit, Ulixe:
Nil mihi rescribas attamen, ipse veni.

The Criticks, as may be seen by consulting Professor Burman's edition, differ extremely in pointing and reading the second line. In Douza's MS. it was *non* for *nil*, which makes room for the jocular construction of an old acquaintance:

This to Ulyss, absent too long from home,
Penel'pe sends: write me no *buts*, but come.

LXXXIV.

"*Give you a Rowland for your Oliver.*" This is reckoned a proverb of a late standing, being commonly referred to Oliver Cromwell, as if he were the Oliver here intended: but it is of greater antiquity than that usurper; for I meet with it in Hall's Chronicle, in Edward IV. In short, Rolland and Oliver were two of Charles the Great's Peers. See Ames's Hist. of Printing, p. 47, and Ariosto *(passim.)*—Note, Rolando and Orlando are

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the same name; Turpin calling him Roland, and Ariosto Orlando.

LXXXV.

It is said we do not punish twice for one crime: but see the case of Empson and Dudley in Parl. Hist. II. p. 7; and of Edward Stafford Duke of Buckingham, p. 37.

LXXXVI.

Comparing the Parliamentary History, III. p. 68, with p. 72, one would think Cardinal Wolsey had sat in the parliament 30 July 1530: but the case was not so; for in my edition of Cavendish's Life, p. 126, it is noted in the margin, at the words *here to relate*, as follows, "V. MS. the reason why he yielded to the præmunire; and a parchment-role, with many seals, brought to him at Southwell to seal." This roll, no doubt, was the instrument signed by the Lords, &c. p. 72. Wolsey therefore did not attend the Parliament; but the instrument was sent down to him to his palace at Southwell to sign and seal.

LXXXVII.

The British Librarian, p. 312, speaking of certain improvements that might be made to Verstegan's Restitution of decayed Intelligence, in case that book should be recalled to the press, has these words: "More especially should be

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admitted the corrections of the learned Mr. Somner, he having left large marginal notes upon Verstegan's whole book, as we are informed by Bishop Kennett, the late accurate author of his Life." Now I have consulted this copy of Mr. Somner's, in the library of Christ Church, Canterbury; and so far from finding, as expected, notes on the whole book, there are not above eight very short notes, excepting that, in the catalogue of English words from p. 207 to 239, he has added a great number of Saxon words from various authors, but without any regard to Verstegan; indeed that collection seems to have been the first rudiments of his Dictionary.

LXXXVIII.

The Romans had so much concern with the Vine, and its fruit, that there are more terms belonging to it, and its parts, its culture, products, and other appurtenances, than to any other tree:

Vitis, the tree; *palmes*, the branch; *pampinus*, the leaf; *racemus*, a bunch of grapes; *uva*, the grape; *capreolus*, a tendril; *vindemia*, the vintage; *vinum*, wine; *acinus*, the grape-stone.

LXXXIX.

Peaches is undoubtedly a corruption of the Italian word *piazza*; but we have not only corrupted the original word, but also perverted the

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sense and meaning of it. What we express by *peäches* is a colonnade; but the word *piazza* signifies a square, as Grosvenor square, Hanover square, &c. It is no other than *placea*, a word of the lower ages of Latinity; of which the Italians, according to their method of forming, have made *piazza*; and we, as likewise the French, the word *place*; which, in both these languages, does, amongst its other significations, denote a square.

XC.

Joshua Barnes, the famous Greek Professor of Cambridge, was remarkable for a very extensive memory; but his judgment was not so exact: and when he died, one wrote for him,

Hic jacet Joshua Barnes,
felicissimæ memoriæ,
expectans judicium.

XCI.

The child, when new-born, comes *out of the persley bed*, they will say in the North. This is an antonomasia, introduced out of regard to decency; for the Greek word σέλινον not only signifies persley, but has another (and a very different) meaning: from whence it should seem that the Greeks had amongst them such a saying as this. N. B. The English word *persley*, or *parsley*, comes from the French *persil*; which is cor-

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rupted from the Latin *petroselinum*. See Menage, Origines de Langue Franc. who is so far mistaken as to say the English word came from the Latin; whereas it came directly from the French, and mediately from the Latin.

XCII.

What play's to-night? says angry Ned,
As from the bed he rouzes;
Romeo again! and scratcht his head;
A plague on both the houses.

The play had run long at both the play-houses, between Mr. Garrick and Mr. Barry; and the last line is the words of Mercutio in that play.

XCIII.

2 Kings ix. 22. "And he answered, what peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts, are so many?" I remember a gentleman observed, it would be more emphatical, to translate and read, "And he answered, What? Peace? so long," &c.

XCIV.

The daughter of Sir Fisher Tench, who afterwards married Mr. *Adam* Soresby, was possessed of a very fine house and gardens at Low Layton, and when Mr. Soresby first waited upon her there, and she carried him into the garden after tea, by

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way of taking a walk, and shewing him the place, he observed (being always a person of ready wit) that it was a perfect paradise; but that nevertheless she wanted an *Adam* to complete her happiness.

XCV.

Guido Aretino, who flourished about 1028, invented the present scale of music, giving to each note its name, from the following lines:

Ut queant laxis
Resonare fibris
Mira gestorum
Famuli tuorum,
Solve polluti
Labii reatum,
Sancte Johannes.

See Collier's Dictionary. Now these verses are to be seen in the Breviary on St. John Baptist's Day; and there they are printed like what they are, Sapphics, in this manner:

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Johannes.

This shews me now, that Guido, who took them for six short lines, did not in fact understand the metre.—N. B. They were transferred into the Breviary from Paulus Diaconus, being the first stanza of an hymn, the whole of which is both in Paulus and the Breviary.

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XCVI.

The King, Charles II. of England, spending a cheerful evening with a few friends, one of the company, seeing his Majesty in good humour, thought it a fit time to ask him a favour, and was so absurd as to do so: after he had mentioned his suit, the king instantly and very acutely replied, *Sir, you must ask your King for that.*

XCVII.

Mr. Pointer, I find, has written a piece on the subject of the "Staffordshire Clog." He thinks this is the oldest Almanack in the world; see his Oxoniensis Academia, pp. 143, 149: but I cannot agree to this; for we have Roman Calendars that in all probability are much older.

XCVIII.

You will hear people talk sometimes of *a laudable voice*; which I take to be a mere corruption of *an audible voice*; which is an old phrase, as appears from this line of William Cornishe's, at the end of Skelton's works:

My voice is to pore, it is not awdyble.

XCIX.

The word *Stranger* comes from the letter *e* by these steps, *e, ex, extra, extraneus, estraniere* of the French, *estranger* and *stranger* of the English. Dr. Wallis deduces *strange* from *extraneus*; but it comes to us from France.

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C.

We have one word which has not a single letter of its original; for of the French *Peruke*, we got *Periwig*, now abbreviated to *Wig*.—*Earwig* comes from *Eruca*, as Dr. Wallis observes.

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CENTURIA SECUNDA.

I.

PASSING through Northampton, the Mayor, with whom I had some acquaintance, was pleased to invite me to dinner; and talking of that incorporation, he took notice of an old small mace they had given them by King John, which raised in me a vehement desire of seeing a piece of plate so old, and which I found by his discourse was universally there received to be so. The mace was produced, and there was *I. R.* upon it; but, unfortunately for these Antiquaries, there were the Arms of Scotland quartered upon it, plainly shewing that *I. R.* stood for *Jacobus Rex*, and that the mace was four hundred years younger than the good incorporation of Northampton so currently imagined.

II.

The worst verse in Ovid, according to Vavassor, and which is *hardly to be excused*, is this,

"*Vix excusari posse mihi videor.*"

See Fabricius's Biblioth. Lat. tom. I. p. 261.

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The verse is extant in Ex Ponto, lib. III. ep. vi. ver. 46; which I note because it is not easily found by the large index in Burman's edition. But this verse is not worse than many in Horace, as

"*Iham forte viâ sacrâ, sicut meus est mos:*"

And that pentameter cited by Suetonius in Julio Cæsare,

"*Nam bibulo fieri consule nil memini.*"

III.

Dr. Fuller, in his *Mixt Contemplations*, p. 23, of the second numbering, has these words "being now *set by*, layd aside as uselesse, and not *sett by*;" whereby he makes the different senses of the word to consist in the spelling with one or two *t*'s. It may rather consist in the difference of pronunciation, *set by* and *se't by*. But in truth there is nothing in either the pronunciation or the orthography; for these two contrary senses arise from the same word, and the same pronunciation, and very naturally. To *set by* is to *set aside*: now a thing may be *set aside* as useless or disregarded, and it may be *set by* as a thing highly valuable: hence the phrase, *little or nothing set by*, that is valued and esteemed, and *much set by*.

IV.

The Wine of the antients could not be so good as the modern, on account of the bad manner of

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managing their Vines; for the *husband*, as we may call it, being a *tree* of some kind, and I suppose the elm chiefly, the grape could never ripen kindly, and the soil at the roots of large trees is always poor, as being exhausted by the fibres of the trees.

V.

Situation does not always depend upon choice, but often on convenience; for I have known many a gentleman determined to build upon a piece of ground, because the old house stood there, of which he was desirous of preserving some part, for the sake of the stables and outhouses ready to his hand, or a commodious garden, when at the same time there has been a situation ten times better at a moderate distance, and upon his own estate.

VI.

Fabricius observes, Biblioth. Lat. vol. I. p. 70, that Barthius, Vossius, and Bartholinus, call the translator of Dictys Cretensis Q. Septimius, and not L. Septimius. This, I think, was owing to the edition of that author, Bat. 1529, where he is constantly called Q. Septimius.

VII.

"To the most noble and illustrious Prince Wriothesly, Duke of Bedford;" Travers's dedication to his Poems. See also Duchess of New-

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castle in Life of her Husband, *in titulo*, and p. 183: nay, the Duke himself alludes to it when he observes, that in his banishment *he was a Prince of no subjects*. And so the Dukes are styled in their plates on the stalls at Windsor; and this is the style now commonly used to Dukes: but it is an usurpation, for our Dukes are not Princes. The case is, the sons of Edward III. being Dukes, that style was proper to them, and was at that time introduced, and from thence adhered to all others of the Ducal rank and dignity. So Baldwyn, in Mirrour of Magistrates, p. 381, makes George Duke of Clarence say, "My Father Prince Plantagenet;" and see p. 360.

VIII.

Nash, in his Supplication to the Devil, p. 20, has these words, "An Antiquarie is an honest man, for he had rather scrape a piece of copper out of the dyrt, than a crowne out of *Ployden's* standish." This Ployden is the famous Lawyer commonly called Plowden, as in the proverb, "the case is altered, quoth Plowden."

IX.

The Author whom Nash means, p. 30, and calls the son of a rope-maker, is Richard Harvey. See Anthony Wood's Athen. I. col. 217. Fasti, col. 128.

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X.

Keep aloof at Pancredge. Pancras Church, near London, which being without the town, Nash, p. 36, compares the suburbs of Heaven to it.

XI.

Mirrour of Magistrates, p. 514, edit. 1610, it is said of Wolsey when he was ordered to his Archbishoprick of York,

"Where I by right in grace a while did dwell,
And was in Stawle with honour great to passe."

By which it is not meant that he was installed, for that never happened, as is plain from Mr. Cavendish's Narrative, and Mother Shipton's Prophecy; but only that *he was to be installed:* see the next stanza.

XII.

In the same book, p. 515, we read,

"And seasned sure because from court he came,
On Wolsey Wolfe, that spoiled many a lamb."

Seasned, i. e. seizin'd, for I do not take it to be a false print for seized. By *Wolsey Wolfe* he alludes to his name Wolvesey.

XIII.

But he that kept the Towre——p. 515, where the author, Thomas Churchyard, means Sir William Kingston.

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XIV.

The words—"consumed as some did thinke," allude, perhaps, to the notion of some that the Cardinal was poisoned. See Gent. Mag. 1755, vol. XXV. p. 299.

XV.

The Duke of Buckingham, in Hall's Chronicle in Richard III. f. 31. b. tells Bishop Morton he might safely speak his mind to him concerning Richard III. "for neither the Lyon nor the Bore shall pycke any matter at any thynge there spoken." Where, by the *Lyon* he alludes to the fable which Morton had just related; and by the *Boar* King Richard, whose badge was the Boar, according to those lines,

"The Rat, the Catte, and Lovel our Dogge,
Rule all Englande under the Hogge."

Mirror, p. 457, 458, 462. See also Hall, fol. 42, and fol. 35, b. 56, and Edward V. fol. 14, b.; Mirrour for Magistrates, p. 417, 419, 422; so p. 427, the Author speaks of his *whetted tusk, his shoulder bristlelike set up, and his grunting*; so p. 386, 388, 407, 428.

XVI.

Sir Henry Spelman wrote a piece published by Sir Edward Bysshe, intituled "Aspilogia, or a Discourse upon Shields." Sir Henry was but a young man when this tract came out of his hand, so that he may be pardoned the inaccuracy; but

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otherwise the word *Aspilogia* is not rightly formed, for it should be *Aspidologia*: Mr. Greaves names his work on the Pyramids, very grammatically, *Pyramidographia*; so we have *Ichthyologia*, &c. In short, this sort of words is formed from the genitive case of the first part of the composition; and where the word increases, in that case analogy requires that the compound should be framed accordingly.

XVII.

Post est occasio calva. This vulgar apophthegm, which is commonly put upon Almanacks, is apparently a fragment of a verse; and indeed it is taken from the second book of the work which goes under the name of Cato de *Moribus*, where the whole verse runs,

"*Fronte capillatâ, post est occasio calva.*"

XVIII.

Arthur Haslewood picked up a woman in the street at Norwich, in the dusk of the evening, and carrying her to a tavern he called for half a pint of wine, and when the wine and the candle came, he saw she had but one eye, and was otherwise very ugly: so he cried, *Come, drink and go*, and this afterwards became a by-word there. When Arthur was old, he married a young wife, and died soon after; whereupon the following Epitaph was written for him:

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An Epitaph upon Mr. Arthur Haslewood, a Goldsmith at Norwich.

"Here honest toping Arthur lies,
As wise as good, as good as wise;
For fifty years he lov'd a w—re,
Nay, some will tell you till threescore;
But when upon the verge of life,
Nothing would serve him but a wife;
A wife he got with charms, so, so,
Who tipp'd him off with *drink and go*."

XIX.

"If you would live well for a week, kill a hog; if you would live well for a month, marry; if you would live well all your life, turn priest." This is an old proverb; but by turning priest is not barely meant become an ecclesiastic, but it alludes to the celibacy of the Romish Clergy, and has a pungent sense, as much as to say, do not marry at all.

XX.

In the Textus Roffensis, p. 58, edit. Hearne, you have it thus "*in dentibus mordacibus, in labris sive molibus;*" and so Sir Henry Spelman, in Glossary, p. 206, gives it; but surely, we ought to read, "*in glabris sive molaribus.*"

XXI.

"Happy is the son whose father is gone to the devil." This saying is not grounded on the

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supposition that such a father by his iniquitous dealings must have accumulated an infinity of wealth; but is a satirical hint on the times when Popery prevailed here so much, that the priests and monks had engrossed the three professions of Law, Physic, and Divinity; when, by the procurement either of the Confessor, the Physician, or the Lawyer, a good part of the father's effects were pretty sure to go to the Church; and if nothing of that happened, these agents were certain to defame him, adjudging that such a man must undoubtedly be damned.

XXII.

Gilbert, Earl of Clare, Hertford, and Gloucester, died at Penrose in Bretagne, A. D. 1230, and was there buried, says Brooke; but Dugdale, Bar. I. p. 211, says he was buried at Tewkesbury; and this is confirmed by those verses in Sandford, p. 97, concerning Isabella, his widow, being buried there, after her re-marriage with Richard Earl of Cornwall,

——— "*dominum recolendo priorem.*"

But the passage there in Sandford concerning this lady is most wonderful: he says, "her body was buried at Beaulieu, in the county of Southampton; but her heart she ordained to be sent in a silver cup to her brother, the Abbot of Theokesbury, to be there interred before the high altar; which was accordingly done." This lady was

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Isabel, third daughter of William Marshal Earl of Pembroke, and she had no brother that was Abbot of Tewkesbury, her brothers having been successively Earls of Pembroke; and at the time she died, *viz.* 1239 (see Baronage, vol. I. p. 211), Robert Jortingdon was Abbot there; so Browne Willis, vol. I. p. 185: perhaps, the words *her brother* ought to be taken out. The sending her heart thither seems to be a further confirmation that Gilbert her first husband was interred at Tewksbury. There is something very remarkable in this family of Marshal: five brothers were successively Earls of Pembroke and Marshals, and all died without issue; this, it is said, was predicted by their mother (Dugdale, Baron. vol. I. p. 607.) As to Anselm, the fifth brother, he enjoyed his dignities but eighteen days; he was, as Brooke says, Dean of Salisbury before he succeeded to the title of the Earldom: but query; since Dugdale acknowledges no such thing, and in Le Neve's list of those Deans Robert de Hertford was in the post A. D. 1245, when Anselm took the title of Pembroke.

XXIII.

William Baldwyn, in the Mirrour for Magistrates, p. 412, makes Lord Hastings say, speaking of King Edward IV.

"That I his staffe was, I his onely joy,
And even what Pandare was to *him of Troy*."

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He means Troilus, alluding to Chaucer's Troilus and Cressside, where Pandarus assists Troilus in his amours: hence the word *a Pandar* for a male bawd; see Shakspeare's Troilus and Cressside; and Mirrour, p. 422. I have mentioned the Author of that Poem in the book called the Mirrour for Magistrates, because, in the edition of 1609, there is put at the end of it *Master D.* as if it was the performance of Michael Drayton, or some other person than Baldwyn; but it appears from the first stanza, as likewise from pp. 420, 428, 430, that no one else has a title to it but William Baldwyn; and *Master D.* ought consequently to be corrected *Master B.* As to Lord Hastings's procuring, see hereafter No. LXVII.

XXIV.

Those words in the Mirrour for Magistrates, p. 412, which Lord Hastings speaks of the women he furnished King Edward with,

—— "Shore's wife was my nice cheat,
The holy whore, and eke the wily peat,"

allude to the three concubines of Edward IV; and are formed upon those words of Hall, in Edward V. fol. 16. b. "Kyng Edward would saye that he had thre concubines, which in diverse properties diversly excelled, one the meriest, the other the wyliest, the thirde the holyest harlot in the realme:" the first was Jane Shore.

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XXV.

In the Mirrour for Magistrates, p. 413, Lord Hastings says of himself,

"My Chamber England was;"

hinting at his office of Chamberlain; but it is not accurately expressed, for he was only Chamberlain of the Household and of Wales, and not Lord High Chamberlain of England. Dugdale, Baron. vol. I. p. 580.

XXVI.

"There were an hundred Justices," says one, "at the monthly meeting." "A hundred!" says another. "Yes," says he; "do you count, and I will name them. There was Justice Balance, put down one; Justice Hall, put down a cypher, he is nobody; Justice House, you may put down another cypher for him. Now *one* and *two cyphers* are an hundred."

XXVII.

Mirrour, p. 413, Hastings says,

——— "Fortune's changing cheare
With pouting lookes 'gan lower *on my sire*;"

where he does not mean his father, but his sovereign Edward IV.

XXVIII.

Mirrour, p. 414, Hastings says,

"My Prince's brother did him then forgoe."

He hints at the time when George Duke of Clarence deserted the party of Edward IV.

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XXIX.

Mirrour, p. 414, Hastings says,

"Nor en'mies force, nor band of mingled blood."

His wife was Katharine, daughter of Richard Nevil, Earl of Salisbury, and sister to the Earl of Warwick.

XXX.

There were no Guns employed in the battle at Bosworth between Henry VII. and Richard III. But Baldwyn speaks of Guns aboard a ship in the time of Henry VI. which is a *prolapsis*. See Mirrour, p. 415.

XXXI.

Mirrour, p. 417, Hastings says,

"Nor easier fate the bristled Boare is lent."

He means Richard III. whose badge was the Boar. See before, No. XV. and hereafter No. XXXIII.

XXXII.

Mirrour, p. 419, it is written,

"While Edward liv'd, dissembled discord lurk'd
In double hearts; *yet so his reverence worked.*"

The meaning is, as yet our reverence for King Edward had that effect, preventing us from proceeding to open acts.

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XXXIII.

Mirrour, p. 419, Hastings says,

"I holpe the Boare, and Bucke—"

Richard III. that is; and the Duke of Buckingham. See No. XXXI.

XXXIV.

Mirrour, p. 419.

"Lord *Rivers*, *Gray*, Sir *Thomas Vaughan*, and *Hawte*."

Lord Richard Grey, son to Queen Elizabeth, wife of Edward IV. by her first husband, Sir Richard Haute.

XXXV.

Mirrour, p. 421.

"All Derbie's doubts I cleared with his name."

This alludes to the dream of Lord Derby, that a Boare with his tusks razed both Hastings and him, which Hastings slighted, putting his trust in Catesby as to every thing relating to the Protector. See p. 422; and Hall, Edward V. fol. 14. b.; whom our Author chiefly follows. See hereafter, No. XXXVIII.

XXXVI.

Mirrour, p. 421.

"The ambitious Dukes—"

He means the Duke of Gloucester, and the Duke of Buckingham.

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XXXVII.

Mirrour, p. 421.

"Of June the fifteenth."

But it was June 13 (Hall, Edward V. fol. xiii. b.); and so in the title to this poem.

XXXVIII.

Mirrour, p. 421.

—— "To me Sir Thomas Haward."

This and what follows, pp. 422, 423, 424, is all from Hall. See before, No. XXXV. Hall writes the name *Haward* as here.

XXXIX.

Mirrour, p. 424.

"Nay was this all:" *read* Ne was this all.

XL.

Mirrour, p. 426.

"For him without whom nought was done or said."

He means the Protector, Richard Duke of Gloucester, afterwards Richard III.

XLI.

Mirrour, p. 426.

—— "My Lord of Elie—"

Morton, afterwards Archbishop of Canterbury: all this is from Hall.

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XLII.

Mirrour, p. 430.

" In rustie armour, as in extreme shift,
They clad themselves."

The Protector and the duke of Buckingham; see Hall, Edw. V. where see this and what follows.

XLIII.

Mirrour, p. 431.

" One hearing it cried out, A goodly cast,
And well contrived, foule cast away for hast;
Wherto another gan in scoffe replie,
First pend it was by enspiring prophecie."

The first was the School-master of Paul's, who took a term proper to his profession. The second was a merchant. So Hall.

XLIV.

Mirrour, p. 421.

" Of tickle credit ne had bin the mischiefe,
What needed Virbius miracle doubled life?"

That is Hippolytus, who, according to Ovid, Met. Lib. XV. fab. 45. after he was restored to life, was called *Deus Virbius*. Read, with a hyphen, *miracle-doubled*. *Tickle credit* means *easy credit*, alluding to the credulity of Theseus.

XLV.

Nothing was ever more ridiculous than the instance which Nicholas Upton gives of the longevity of Stags, p. 159. " *Et ut multociens audivi,*

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per unum cervum prope forestam de Wyndesore occisum apud quendam lapidem vocatum Besauntteston juxta Bageshott, qui quidem cervus habuit unum collarium aureum, quo erat sculptum,

Julius Cesar quant ieo fu petis
Ceste coler sur mon col ad m_s;"

as if the French tongue was then in being, that Julius Cæsar should understand it, and should choose to make use of it, preferably to his own tongue, in a country where it could not be understood. And see Bysshe, in his notes, p. 60.

XLVI.

When Lord Muskerry sailed to Newfoundland, George Rooke went with him a volunteer: George was greatly addicted to lying; and my Lord, being very sensible of it, and very familiar with George, said to him one day, "I wonder you will not leave of this abominable custom of lying, George." "I can't help it," said the other." "Puh!" says my Lord, "it may be done by degrees; suppose you were to begin with uttering one truth a day."

XLVII.

Mirrour, p. 378.

"But Edward was the heire of Richard Duke of Yorke,
The heire of Roger Mortimer slaine by the Kerne of Korke."

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He is speaking of Edward IV. whose grandfather Richard Earl of Cambridge having married Anne eldest daughter of Roger Mortimer, after the said Roger was killed in Ireland, at a place called Kenlis (and I suppose near Cork), and his son Edmond died without issue, his father Richard Duke of York became heir to the Mortimers. (Dugdale Baron. I. p. 151. Sandford, p. 226, seq. and below, p. 381.) Note, Kerne is the name of the Irish foot-soldiers, or infantry; see Macbeth, act I. sc. 2.

XLVIII.

Mirrour, p. 378.

"And thro' a mad contract I made with Raynerd's daughter,
I gave and lost all Normandy——"

This king married Margaret daughter of Reyner duke of Anjou, by the procurement of De la Pole Earl of Suffolk, against the opinion of the Duke of Gloucester; and this match occasioned the loss of Normandy. (Sandford, p. 299.)

XLIX.

Mirrour, p. 378.

"First of mine uncle Humfrey——"

Humphrey the good Duke of Gloucester, uncle of Henry VI. was put to death by the practices of Margaret of Anjou, the new Queen. (Sandford, p. 317.)

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L.

Mirrour, p. 378.

"Then of the flattering Duke that first the marriage made."

William De la Pole Earl of Suffolk, that made the match between Henry VI. and Margaret of Anjou, was thereupon created Duke of Suffolk, and became the principal favourite of the new Queen. Richard Duke of York afterwards procured his banishment; and he was murdered in his passage to France. (Sandford, p. 389.)

LI.

Mirrour, p. 379.

"For Edward, through the aid of Warwicke and his brother."

This brother was John Nevil Marquis Mountague, second son of Richard Earl of Salisbury, and brother to Richard Earl of Warwick, and was a strenuous champion of the House of York, (Dugdale, Baron. I. p. 307.)

LII.

Mirrour, p. 379.

"——— to seek his friends by East."

Edward IV. upon this turn of affairs, fled into Flanders. (See p. 414, seq. and Sandford, p. 409.)

LIII.

Mirrour, p. 381.

"While Bolenbroke"———

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Henry IV. was surnamed *Bullingbrook* from a place of that name in Lincolnshire, where he was born. (Sandford, p. 265, and Mirrour, p. 361.)

LIV.

Mirrour, p. 381.

"For Lionel, King Edward's eldest child,
Both came and heire to Richard issulesse."

This is not true, for he was the third child. (Sandford, p. 127, 177.) However, he was the eldest then alive when Richard II, who is here meant by Richard, was murdered.

LV.

Mirrour, p. 382.

"When your sire [Richard Duke of Yorke] in
sute of right was slaine
(Whose life and death himselfe declared earst)"

See p. 360, where Richard Duke of York tells his own story.

LVI.

Mirrour, p. 382.

——"As Warwicke hath rehearst."

He alludes to p. 372.

LVII.

Mirrour, p. 399.

"Had this good law in England been in force,
My sire had not so cruelly been slaine,
My brother had not causelesse lost his corps."

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This was Richard Earl Rivers, who, 15 Hen. VI. without licence married Jaquet de Luxembourgh, daughter to Peter Earl of St. Paul, widow of John Duke of Bedford (Baronage, II. p. 231, and the next stanza). It is not said there, that this was any cause of his death, as is here intimated. The brother here mentioned is John, who was put to death with his father, and had married, as appears below, the old duches of Northfolke. (Baronage, p. 130, tom. I. and see hereafter of their deaths, Mirrour, p. 401.)

LVIII.

Mirrour, p. 399.

"Our marriage had not bred us such disdaine
Myself had lack'd, &c."

He himself married Elizabeth daughter and heiress to Thomas Lord Scales, and was thereupon declared Lord Scales. (Baronage, ibid. and hereafter.)

LIX.

Mirrour, p. 399.

"Had issue males my brother John and me."

And several others. (Baronage, ibid.)

LX.

Mirrour, p. 399.

"My nephew Thomas."

This was Thomas Grey Marquis of Dorset, son of Elizabeth Queen of Edward IV. by her first.

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husband, who married Cicelie heiress of Lord Bonvile, as here is said. (Baronage, I. p. 720.)

LXI.

Mirrour, p. 401.

"And that because he would not be his ward
To wed and worke, as he should list award."

The first cause of quarrel between king Edward IV. and the Earl of Warwick was the latter's being sent on an embassy to France, to solicit a match for Edward, who, in the mean time, fell in love with Elizabeth Woodville.

LXII.

Mirrour, p. 401.

"Our brother of Clarence."

But George Duke of Clarence, who is here meant, was no brother of the speaker Anthony Earl Rivers, but only brother by marriage to his sister Elizabeth, who was Queen to Edward IV.; so p. 406 and 409, he calls the Duke of Gloucester his brother.

LXIII.

Mirrour, p. 401.

"Robin of Kidesdale."

Read, *Ridesdale*, from Baronage, II. p. 231.

LXIV.

Mirrour, p. 402.

"I governed them.—"

He was governor to Edward V. (Mirrour, p. 394.)

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LXV.

Mirrour, p. 402.

"This set their uncles—"

George Duke of Clarence and Richard Duke of Gloucester.

LXVI.

Mirrour, p. 402.

"As he himself hath truly made report."

Namely, Mirrour, p. 380.

LXVII.

Mirrour, p. 404.

"Or thro' that beast his ribald or his baud
That larded still these sinful lusts of his."

He means the Lord Hastings, who was indeed pander to Edward IV. See before, No. XXIII.

LXVIII.

Mirrour, p. 406.

"First to mine inne cometh in my brother false."

Richard Duke of Gloucester; see before, No. LXII.

LXIX.

Mirrour, p. 406.

—— "Now welcome out of Wales."

Shropshire was reckoned a part of Wales very commonly; see Shrewsbury in English History; and Woodvile came now from Ludlow. See Mirrour, p. 405. *Now*, the particle, abounds here.

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LXX.

Mirrour, p. 407.

"These make the bore a hog, the bull an oxe,
The swan a goose, the lion a wolfe or foxe."

The boar means Richard III; see No. XV. The bull is Lord Hastings; the swan is the duke of Buckingham; the lion is Percy Earl of Northumberland, or Howard, who were afterwards Dukes of Norfolk. It is plain, from the next page, that these verses are to be so interpreted. If Howard be meant, there is a *prolapsis* in giving him the lion; for the Howards had it not till the reign of Henry VIII.

LXXI.

Mirrour, p. 408.

"I saw a *river* ——"

Alluding to his title of Earl Rivers.

LXXII.

Mirrour, p. 408.

"The river dried up, save a little streame,
Which at the last did water all the reame."

He means Elizabeth daughter of Edward IV. and Elizabeth Woodvile, who was married to Henry VII. and was the cause (for it was that concerted marriage that encouraged Henry to invade England) of the destruction of Richard III. as in the next stanza.

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LXXIII.

Mirrour, p. 408.

" Besides all this, I saw an uglie tode."

I think he means Sir Richard Ratcliffe.

LXXIV.

Mirrour, p. 408.

" Who then the bulles chiefe gallery forsooke."

This happened at the end of April, when the sun was in the sign of the Bull.

LXXV.

Mirrour, p. 409.

——— " Sir Richard Hault."

Read, *Haute* or *Hawte*.

LXXVI.

Mirrour, p. 361.

——— " Henry Bolenbroke,
Of whom Duke Mowbray told thee now of late."

Henry IV. see No. LIII. As for Duke Mowbray, see Mirrour, p. 287; for whereas that piece has at the end of it the name of Churchyard affixed, it is Baldwyn's evidently, as appears from this passage and the piece itself.

LXXVII.

Mirrour, p. 361.

" And kept my guiltlesse cosin strait in durance."

Edmund Mortimer. (Dugdale, Bar. I. p. 151.)

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LXXVIII.

Mirrour, p. 361.

"To slay the King ———."

Richard Earl of Cambridge entered into a conspiracy with the Lord Masham and others to kill King Henry V. (Sandford, p. 384.)

LXXIX.

Mirrour, p. 361.

"He, from Sir Edmund all the blame to shift,
Was faine to say the French King Charles," &c.

Edmund Mortimer. As to the French King, see Sandford, p. 384.

LXXX.

Mirrour, p. 362.

"With Nevil's stocke, whose daughter was my make."

Nevil Earl of Westmorland, whose daughter Richard Duke of York had married; and by that means the Earls of Salisbury and Warwick became his allies.

LXXXI.

Mirrour, p. 365.

——— "The parentall wreake."

His father was killed at St. Alban's, by Richard Duke of York and his allies. See next stanza, and Baron. I. p. 342.

LXXXII.

Mirrour, p. 366.

"I was destroy'd, not far from Dintingdale."

Dordingale. (Sandford, p. 405.)

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LXXXIII.

Mirrour, p. 370.

"That when I should have gone to Blockhans feast."

i. e. to be beheaded; see p. 456.

LXXXIV.

Mirrour, p. 371.

"For princes faults his faultors all men tear."

r. fautors.

LXXXV.

Mirrour, p. 475.

"Clad in his armour painted all in paper
Torne and revers'd," &c.

Armour here means his coat-armour, or coat of arms. (Hall, Hen. VII. f. 43.)

LXXXVI.

Mirrour, p. 307.

"Add therefore this to Esperance my word."

He alludes to the motto of the Piercies, *Esperance.*

LXXXVII.

It can hardly be believed how low pride will stoop. A daughter of my Lord Chief Baron ——, not a little vain of her descent, and well married, taught her child, when he was asked at any time whose picture her father's was, not to answer, "My Grandfather's;" but with great form and solemnity to say, "MY LORD CHIEF BARON ——." She was afterwards left a widow with

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three children, and married, first a Painter of little account, and then a Barber of less. The case was, these second and third husbands found the way to sooth her vanity, and to sacrifice to her pride, which was a sure road to her fantastic heart.

LXXXVIII.

Gen. iii. 2. "We may eat of the fruit of the trees of the garden." Three *ofs* together are thought by some to be very inelegant; see Hervey against Lord Bolingbroke. But, for my part, I cannot discover any inelegance.

LXXXIX.

When Edward II. was in prison, and the persons who had the care of him were dilatory in putting an end to his life, Adam de Orleton, Bishop of Hereford, writ to them in order to quicken them, couching his precept in the following ambiguous sentence,

Edwardum occidere nolite timere bonum est,

(Rapin, I. p. 408.) which admits of a quite different sense, according as a comma is put before or after the verb *timere*. This ambiguity cannot be transferred into our language, on account of the sign *to*, which is necessary before *infinitives*. But see Fuller's Worthies, p. 37.

"Edward kill not to fear is good."

XC.

It is a great felicity that people can always bear themselves. There are some who stink so

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intolerably, with drinking, inward rottenness, or distempers, that there is hardly any coming near them; and yet these people enjoy themselves as much as if they were never so sweet.

XCI.

Warke and *to warke*, are the old words for what we now write and speak *work* and *to work*; hence *Newark*, *Southwark*, *bulwark*. This last is supposed to be derived from *bul* or *bole*, the trunk of a tree, the antient ramparts and fortifications being made with them. (See Junius, *v.* Sconce.) This etymology is well illustrated by these words, Deut. xx. 19. "When thou shalt besiege a city, thou shalt not destroy the trees thereof, by forcing an axe against them: for thou mayest eat of them; and thou shalt not cut them down, to employ them in the siege. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued."

XCII.

We write now *Francis* and *Frances*, and it is convenient enough to do so; but otherwise there is no foundation for it in the originals; both the man's and the woman's name having an *i* in that place, *Franciscus* and *Francisca*. Then it should be considered, that many of our names are both

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masculine and feminine, as Ethelred, Philip, Anne, &c. Joanna Webbe, Wood's Ath. II. col. 1104.

XCIII.

It is an entertaining sight to see a Goldfinch draw his own water, and we are apt to fancy it a mere modern invention; but it seems they were wont to be so taught many hundred years ago: "*De hâc aviculâ vulgò dicitur, quod ergastulo sive catastâ clausa, aquam suppositam ab ymo per filum vasculo suspenso ad se in rostro trahat, pedeque filo interdum supposito, cum vasculum attigerit, sitim potu relevet. Et hoc, ut dicit Alexander, Nature miraculum est, que parve avicule cardueli talem astutiam dedit, quam nec bovi nec asino magnis animalibus voluit impertiri.*" These are the words of Nicholas Upton de miltari officio, p. 185; who flourished about 300 years since. But you see he cites *Alexander* for the same thing, by whom is meant Alexander Neckam, who lived two hundred years before him; so that this trick is at least five hundred years old. N. B. Upton is speaking of the Goldfinch.

XCIV.

The weathercock, in that form, is no very modern invention, since it is particularly taken notice of by Nicholas Upton, who flourished in the time of Henry VI. "*Forma insuper Galli insidet turribus altioribus ecclesiarum, ac castrorum, ro-*

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trum suum contra ventum semper vertit." Upton, p. 193. See also Hospinian de Templis, p. 346; who calls this *consuetudo jam olim exorta, et multis jam seculis observata.*

XCV.

Mirrour, p. 317.

"And tho' by *blith* of noble race I was."

r. by *birth.*

XCVI.

Mirrour, p. 320.

—— "to Caiphas, our Cardinall."

She means Cardinal Beaufort.

XCVII.

Mirrour, p. 322.

"To a parlement.

At St. Edmondsbury. (Sandford, p. 317, and below, p. 83?.)

XCVIII.

Mirrour, p. 323.

"I would have plaid the Lady of the Lake."

See King Arthur, IV. 1.

XCIX.

Mirrour, p. 323.

"Ye a meridian,"

a day-spirit; alluding to Ps. xci. 6. where the Vulgate has *demonium meridianum.*

C.

Mirrour, p. 325.

"and farewell Kent."——

She was from Cobham in Kent. (Sandford, p. 316.)

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CENTURIA TERTIA.

I.

MIRROUR for Magistrates, p. 326.

"Or else that God when my first passage was
Into exile along Saint Albon's Towne, &c."

Humphrey, the good Duke of Gloucester, was buried at St. Alban's. (See Sandford, p. 317.)

II.

Mirrour, p. 328.

"Myself to call in records and writings,
The brother, sonne, and uncle unto kings."

See Sandford, p. 316, where you have an instance of this.

III.

Mirrour, p. 332.

"His Prince's peer—"

The Cardinals rank with Kings. See No. XXV.

IV.

Mirrour, p. 337.

"Which otherwise (Ambition) hath no name."

read to name, *i. e.* for its name.

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V.

Mirrour, p. 337.

"And Delapole."

William De la Pole, Marquis of Suffolk, and afterwards Duke.

VI.

Mirrour, p. 338.

"A Cypher in Algrim."

i. e. Algorithm, or Arithmetick.

VII.

Mirrour, p. 339.

"Then *shaking* and *quaking*, for dread of a dreame,
Half *waked* all *naked* in bed as I lay,
What *time* strake the *chime* of mine houre extreame,
Opprest was my *rest* with mortall affray,
My *foes* did un*close*, I know not which way,
My chamber doors, and boldly in brake,
And had me fast before I could wake."

There is something very particular in this stanza, there being a rhyme at the beginning of each verse, as here is marked; besides, the two last lines have each but nine syllables, whereas in the other stanzas they have ten: perhaps this singular stanza is copied or borrowed from some former author.

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VIII.

Mirrour, p. 341.

—— "Th' apprinz of Pucell Jone."

Apprinz is the old French for *appris*, the taking or seizing: by Pucell Jone is meant Joane d'Arc, the Maid of Orleans, called in French *la Pucelle*, who was taken prisoner at Compiegne by the Duke of Burgundy. Rapin, vol. I. p. 553.

IX.

Mirrour, p. 357.

"From the female came York and all his seed,
And we of Lancaster from the heir male."

The House of York pretended to the crown under Philippa daughter of Lionel Duke of Clarence; and the House of Lancaster from John of Gaunt.

X.

Mirrour, p. 358.

"Against the Duke—"

He means Humphrey the good Duke of Gloucester.

XI.

Mirrour, p. 481.

"S. Denise cride the French, the Britons *glahelahee*."

Glaye is the Fleur de Lis.

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XII.

Mirrour, p. 481.

—— "To wrecke my captive foile."

His defeat when he was taken prisoner: see p. 480.

XIII.

Mirrour, p. 484.

"As eke the meane hereby, his jarring out may fee."

That is, the mean or common man may cease his jarring: *to fee*, or *to feigh*, as they speak in Derbyshire, is to cleanse; so *to fee out* is to cleanse out.

XIV.

The following story I had from the mouth of Dr. Sydal, Bishop of Gloucester. A person of his college, (Corpus Christi College, Cambridge,) not famous for his *acumen*, asserted that in some countries there were animals several miles long: this was said in a large company, and when the persons present began to stare, and even to doubt the fact, he said he could demonstrate the thing to any of them that would come to his chamber. In a day or two some went; upon which he took out his compasses, and went to a map hanging up in his room, and first measured the figure of an animal therein engraved by way of ornament, and then clapt the scale of miles, saying, "Look you there, gentlemen; this animal is at least three miles long, and there are others of greater dimensions."

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XV.

Dr. Thomas Terry, of Christ Church, Oxford, was a person of great learning, but no parts, and particularly a bad speaker: at last he got into a habit of beginning every thing he said, with *I say I say.* This was so much taken notice of in the College, that the younger part of the society would often ridicule him, and make a jest of him for it. Of this he was told by a friend; and a scholar was mentioned that was wont to make free with him in that respect. The Doctor went and complained to the Dean, who accordingly sent for the lad; and when he was come into the room, the Dean desired the Doctor to inform the lad of his complaint against him, whereupon, turning to him, he began as follows, *I say I say, they say, you say, I say I say.* The lad stared; and, as not perfectly understanding him, cried, "Sir?" Then the Doctor repeated his eloquent charge, *I say I say, they say, you say, I say I say.* The lad was still under confusion; upon which the Dean explained the matter a little to him, gave him a short reprimand, and dismissed him; and so this wise complaint was determined.

XVI.

The Rev. Thomas Turner, Rector of Bilsington, in the county of Lancaster, and Schoolmaster of Wye, used to boast of his having been

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Amanuensis to the most learned Dr. Cave, not knowing that the Doctor complains of his Amanuensis, in Prolegomena, p. xxvii. B_t whether Turner were that very person or not, I cannot say.

XVII.

An Officer of the Excise, stationed in the Peak of Derbyshire, being very thirsty on a summer's day, called for a pint of ale at one of his Landlady's; and, finding it very small and weak, asked her where she bought her malt. She replied, at Worksop in Nottinghamshire; upon which he said, "I wish you fetcht your *water* as far."

XVIII.

The twilight, or rather the hour between the time when one can no longer see to read, and the lighting of the candle, is commonly called Blindman's Holiday: *qu.* the meaning or occasion of this proverbial saying? I conceive, that at that time, all the family being at leisure to converse and discourse, should there be a blind person in the family, it is the time when his happiness is greatest, every one being then at liberty to attend to, and to entertain him.

XIX.

Ames's Typographical Antiquities, p. 465, "and also the Kyng of the right lyne of Mary." The Author means *David.*

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XX.

In the Catechism, the question is, *What is your name?* A. *N. or M.* This happens because in forms it ran *Ego N. Episcopus Cov. et Lich.* and *Ego N. Decanus Eccl. Lich.* where *N* means *Nomen,* intimating that the name is to be there inserted. (See M. Paris, p. 418.)

XXI.

Mr. Evelyn, in his Discourse on Medals, p. 264, recites several ladies whose persons and excellencies he would have preserved by Medals; and names Queen Elizabeth; forgetting that we have her effigies very common both on Coins and Medals, and that he himself (p. 93, *et seqq.*) has caused several to be engraved.

XXII.

Roger Ascham found Lady Jane Grey reading Plato's Phædon, when the rest of the family were hunting in the Park. He asked her how she could lose such a pastime? She smiling answered, "I wish all the sport in the Park is but the shadow of what pleasure I find in this book." (Fuller's Holy State, p. 295:) but we must read, *I wis* for I wish, which is an old English word for think, suppose, &c.

XXIII.

Campian, the Jesuit, made this Anagram on the name of our Queen Elizabeth, *Elizabeth,*

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Jesabel; Fuller, in his Holy State, p. 304, observes, that it is false both in matter and manner; it is so as to the first, but not so in the second: but hear the Doctor's words, "Allow it the abatement of H..... yet was it both unequal and ominous that T, a solid letter, should be omitted, the presage of the gallows, whereon this Anagrammatist was afterwards justly executed." But, with submission, the name anagrammatized was not Elizabeth, but Isabel, for these are but one and the same name, and then the Anagram will do very well. This is plainly the case, for the Author wrote it Jesabel, with *s*, and not with *z*, as Jezabel is written in our English Bibles. Note also, that Fuller in his margin takes notice that "our English Bibles call her Jezabel," intimating a further objection against the Anagram from thence; but this comes to nothing again, if you consider his device as an inversion of Isabel. But I know not whether Campian did not take the name *Elisabe;* for so Ant. Nebrissensis wrote the name of Isabel the Queen of King Ferdinand, in 1550. This now makes Jesabel very completely.

XXIV.

In Lydgate's Dance of Machabree, f. 220, b. edit. Tottel, anno 1554, Death says to the Emperor,

"Ye mot forsake of gold your apple round."

Where he means the *monde,* one of the insignia of crowned heads.

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XXV.

Cardinals are reckoned to rank with Kings and Princes; and I observe that, in the Dance of Machabree, the Cardinal is placed after the Emperor and before the King. See No. III.

XXVI.

In the Dance of Machabree, f. 221, the Constable is addressed before the Archbishop, by which office we are therefore to understand that great post in France and England, which was above the Earl Marshal, and was chiefly employed in war.

XXVII.

"My Feast is turned into simple ferie."

Machabree, f. 221, b.

That is, my festival is turned to a common day; *feria* being in low Latinity the word for the common days of the week, as 1*a feria*, 2*da feria*, &c.

XXVIII.

"And every man, be he never so strong,
Dreadeth to dye by kindly mocion."

Machabree, f. 223.

Strong here means stout-hearted: *kind* in these old authors is the same as nature: so that *kindly mocion* means force or suggestion of nature.

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XXIX.

Death says to the Usurer, Machabree, f. 223 ;

Suche an Etike thyne heart freten shall."

Etike either means *hectic,* or *a tick.*

XXX.

I have read S. Chandler's Discourse on occasion of the Death of Thomas Hadfield; it is very just and sound, and what he says of Hadfield, I believe, is very true. The person of whom Hadfield learned his first rudiments of literature, was Mr. Robert Brown, schoolmaster, of Chesterfield; and the corrected exercises by which he continued improving himself, were those of the Rev. Mr. William Burrow, the successor of Mr. Brown. At that time Hadfield was apprentice to a shoemaker at Chesterfield; and afterwards, when he was a Minister at Wakefield, and a shoemaker of that town was to make him a pair of shoes, and came to take measure of him, he told him, "O you need not trouble yourself about that; long sixes or short sevens will do:" upon which the Mechanic could not but stare to find his Reverence so exactly skilled in the terms of the gentle-craft.

XXXII.

It is a great dispute whether we should write *surname* or *sirname*: on the one hand, there are a

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thousand instances in court-rolls, and other antient muniments, where the description of the person, *le Smyth, le Tayleur*, &c. is written *over* the Christian name of the person, this only being inserted in the line: and the French always write *surnome* (Huetiana, p. 60, 150, *seq.* See also the Dictionaries.) And certainly *surname* must be the truth, in regard of the patriarch or first person that bore the name. However, there is no impropriety, at this time of day, to say *sirname*, since these additions are so apparently taken from our *sires* or fathers. Thus the matter seems to be left to people's option.

XXXIII.

Several people have been christened *Harry*, which is the free or hypocoristic name for Henry. But the question is, how Harry should pass for Henry, to which it has no great affinity either in orthography or sound? I answer, it is the Italian *Arrigo*. (See Father Paul, p. 17.)

XXXIV.

We always use the word *Ringleader* in a bad sense; to wit, of the person that is at the head of a mob, a mutiny, a riot, or any tumultuous assembly. How comes it to carry always this ill sense? The Lexicographers tell us, a *Ringleader is a person that leads the ring*; but this does not satisfy, for a Ring does not always imply an illegal assembly. I conceive it is an expression

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drawn from the Ring used in mutinies at sea, which the sailors call a Round Robbin; for it seems the mutineers, on account of the certain punishment that would be sure to overtake the first movers in case the project should not take effect, generally sign their names in a Ring; by which means it cannot possibly be known, upon a discovery of the plot, who it was that signed first, and consequently all must be deemed equally guilty: and yet the person that signs first, is literally the *Ringleader*; and he that is at the head of any business, may as properly be termed the *Ringleader*. In case this word be capable of being applied in a good sense, it may be taken from the *Ring*, a diversion formerly in use here in England (See Thoresby's Musæum, p. 130).

XXXV.

Gibson, I presume, means the son of Gib or Gilbert. But in Ariosto, translated by Sir John Harrington, lib. xliii. § 128, you have it written *Gibsen*, and there it means a crooked distorted dwarf of much such a shape as Æsop. No doubt from the Italian *Gibbo seno*, hump-breasted, or crooked before.

XXXVI.

In Don Quixote, we read of Mambrino's helmet, which alludes to Ariosto, i. § 28, but more principally, I conceive, to a story in Boyardo.

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XXXVII.

Ariosto, lib. i. § 28, mention is made of Mambrine's helmet, won by Renaldo; see No. XXXVI.

XXXVIII.

Sir John Harrington, in his notes on Ariosto, Lib. xxxix. calls old Silenus Virgil's *schole-master*. How this came into his head I cannot imagine; for there is not the least foundation for it: on the contrary, the very line which he cites there, shews us that no other can be meant but the Semideus:

"*Solvite me, pueri, satis est potuisse videri.*"

which alludes to the property of the deities, whereby they were not commonly to be seen by mortals; see Servius on the place.

XXXIX.

The words *sigh* and *sighing* some will pronounce *sithe* and *sithing*; and I have heard people of account approve of this method of speaking. But *gh*, in these cases, is undoubtedly quiescent, as in *high, thigh, fight, might*, &c.; and if it should be said that *sigh* and *sighing* are technical, and expressive of the thing, the act of sighing is just as well expressed by the common pronunciation, as by *sithe* or *sithing*.

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XL.

We say of an ignorant man, he knows not how to write his own name; but many who are not to be termed ignorant cannot do that. Thus they will write *Nicholas* instead of *Nicolas*, according to the Greek and the Italian. In the later ages, when the Latin tongue was corrupted in so many respects, they had a strange propensity to the use of *ch*, as *Nichil*, *Michi*; from whence it became very natural to insert *h* in this name. Many again write *Catherine*, but the truth is *Katharine*; so *Thurston* for *Thurstan*.

XLI.

The book called the Earl of Anglesey's Memoirs has little in it relative to history, but only contains his Lordship's remarks on a piece of Sir Peter Pett's, who published the book.

XLII.

To *sign*, as to sign a writing, is an expression drawn from the practice of our ancestors the Anglo-Saxons, who, in attesting their charters, prefixed the *sign* of the cross to their names. Many of these charters have been printed; and see Dr. Hickes's Thesaurus, p. 70 of the Dissert. Epist.; and hence it comes to pass that when a person that cannot write is to make his mark, he usually makes a cross. And I apprehend that such Saxons as could not write made

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their crosses, and the scribe wrote their names; for the names are mostly written in the same hand.

XLIII.

I have a great dislike to the word *foliage; foglio* is an Italian word, to which we have added, as it seems, a French termination. But, to be consistent, we ought to take the French word *feuille*, and write *feuillage*, which is a real French word; and I observe Mr. Jervas, in a letter to Mr. Pope, uses this word; Pope's Works, vol. VII. p. 211.

XLIV.

The true way of speaking and writing, no doubt, is a *concert* of music, from the Italian *concerto;* and yet some of our established writers will say *consort*, as I remember to have seen in the Guardian.

XLV.

Huetius was one of the most learned of the French: the elogium prefixed to the Huetiana was written by Olivet. (Hommes Illustres, I. p. 68; and compare p. xix. of Eulogium with Hommes Illustres, p. 65.) Mons. Huet is supposed to have been the greatest student that had ever existed. (Elogium, p. xx. see also Huetiana, p. 4.) But I know not what to say to this; for, to omit Aristotle, Pliny the elder (Pliny, Ep. iii. 5.) Plutarch, Origen, and others, amongst

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the antients; Tostatus, Baronius, and the authors mentioned by Dr. Hakewill, in his Preface, p. vii, may some of them vie with him in this respect; and more recently, perhaps, Mons. le Clerc, and Joh. Alb. Fabricius.

XLVI.

That many of our surnames are taken from trades, is well known; as Smith, Taylor, &c. See Camden's Remains. Several of them are consequently borrowed from trades which are now obsolete, and the original of such names are by that means become obscure: as *Walker*, one that dresses cloth in the walkmiln; *Fletcher*, he that trimmed arrows by adding the feathers; *Arrowsmith*, he that made the piles; *Bowyer*, he that made bows: so *Falkner*, *i. e.* Faulconer; *Somner*, *i. e.* Summoner; see Kennett's Life of Mr. Somner. *Forster*, *i. e.* Forester.

XLVII.

Battus was the founder of Cyrene, a city of Libya; of whom Signior Haym, describing one of the Duke of Devonshire's medals, in his Tesoro Britan. tom. II. p. 124, speaks, "*Testa diademata con corno sull orecchio e poca barba; che alcuni vogliono che sia di Batto, altri, di Giove Ammone.*" This coin is a Cyrenian. The English interpreter of Haym was so ignorant, as to render his words thus: "A head with a diadem,

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and a horn upon the ear, with a little beard; some will have it to be the head of Bacchus, others Jupiter Ammon."

XLVIII.

I have observed that our Churches generally stand South of the Manor-house; the occasion of which I suppose may be, that the Churches were built by the Lords of Manors, who gave that preference to the house of God, as to give it a more honourable situation than their own dwellings.

XLIX.

When the instrument now coming into use is called a Mandarin, we are led to think it to be something used by the Chinese Lords or Mandarins; but the truer pronunciation is *Mandolin*, for I suppose it has no connexion with the Chinese nation, but rather is an Italian instrument, or *citara*; and the correct way of writing and pronouncing is *mandola*, which, in Altieri's Dictionary is explained by a *citern*. *Mandola* signifies in Italian an Almond; which shews that it takes its name from the figure of its belly, which is much like an almond.

L.

The author of "The Polite Philosopher," a nameless pamphlet, printed at Edinburgh, 1734, 8vo, is Lieutenant-colonel James Forrester, a Captain in the Guards. He is of a good family,

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and travelled with the present Marquis of Rockingham. I know not why this piece might not as well be termed "The Polite Gentleman, or the Accomplished Man." The poetry, which he has so agreeably inserted, after the manner of Petronius (see p. 55), is his own, as I collect from p. 42; and in this he seems to have no contemptible talent.

LI.

Hoboy. The name of this instrument is from the French *Hautbois;* and not from the Italian *Oboe,* which is exactly the pronunciation an Italian would give the French word *Hautbois. Oboe* has no meaning, as the French name has.

LII.

Sodor is in one of the Western Isles of Scotland, called *Hy,* the bishopric whereof, being joined to that of the Isle of Man, the style runs, Bishop of Sodor *and* Man (see Camden, II. col. 1449); and it is a great inaccuracy to write, Sodor *in* Man, as Mr. Wright does in his Hist. of Halifax, p. 166.

LIII.

There are five different ways of spelling the following name, *Lea, Lee, Legh, Leigh, Ley:* there are such numbers of the name in Cheshire that they have a common saying there, "as many Leghs as fleas; and as many Davenports as dogs' tails."

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LIV.

Meum and *Tuum* are just as useful to the Poets in pentameters, though not so profitable, as they are to the Lawyers.

LV.

Cecil Clay, the counsellor of Chesterfield, was a very sensible man; and yet he caused this whimsical allusion, or pun, upon his name, to be put on his gravestone, a cypher of two C's, and underneath *Sum quod fui.*

LVI.

The learned Doctor Hakewill, in his Apologie, takes it for granted (see the argument of the front and of the work, *et alibi,*) that the elements are convertible one into another; which is not agreeable to experiment, or the notions of the moderns.

LVII.

There is a place of the name of *Claret* in the Duke de Rohan's Memoirs, lib. iv. from whence I conceive the French wine takes its name.

LVIII.

"Crop the Conjurer." *Smerdes Magus.*

LIX.

Ancient. The French use this word for *feu,* or late, as when we say the late Bishop of Lich-

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field; and therefore when the translators of Calmet's Dictionary (v. *Tammus)* say, "Mr. Huet, the ancient Bishop of Avranch," they mistake the sense, the original signifying "Mr. Huet, the late Bishop of Auranch."

LX.

The character of Caliban, in Shakspeare, is exquisitely drawn; for, though it be shocking to nature, yet one conceives it possible such a monster of brutality may exist, considering his supposed descent: Caliban, by metathesis, is *Canibal.*

LXI.

I hardly know an instance of an Englishman's changing his Christian name, though they so often alter the surname, or will assume another; but abroad, even the Religious will often change the Christian name. Thus, Cardinal Ximenes, who was at first called Gonzales, altered it to Francis, in honour of St. Francis, when he entered into that order (see Flechier's Life of Ximenes). The Jews, in like manner, would change their names on certain important occasions, as we learn from the Old and New Testament. Robert the Third, of Scotland, changed his name from John to Robert (Biondi, p. 82). This was frequently done at Confirmation (see notes on Memoirs of the Earl of Monmouth, p. 7).

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LXII.

The common people usually call a cancer in the breast a *Wolf*; an expression borrowed from the French (see Lucas, Voyage, tom. I. of the second set).

LXIII.

I remember, that asking my father, when I was a child, on his return home at any time, *What have you brought me?* The answer used to be, *A new nothing, to pin on your sleeve*; which I was long before I understood: but I find now, that the custom formerly was, for people to wear both badges and presents, such as New-years Gifts, on their sleeves (see Biondi's Civil Wars of England, p. 78. So book VI. p. 38.) Hence, I suppose, the expression *to pin one's faith on another's sleeve.*

LXIV.

There is a plain instance of the alteration of our orthography and style in a short space of time, in the letter of Robert Earl of Monmouth, in the Appendix to his Memoirs, compared with the Memoirs themselves; the letter was written about, or a little before, 1578; and the Memoirs about 1626, which is not fifty years.

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LXV.

The Orrery is no modern invention; for in the library of the monastery of Croyland, co. Linc. there was a very famous and costly one, before it was burnt, in 1091. The Planets, the Colures, and the Zodiac were therein expressed, but it does not appear to have had any motion. The term it was called by, was *Pinax* and *Nader*.

LXVI.

The Fire of Friendship is an Indian expression. See Colden; but you will find it in Ingulphus, p. 75; who gives it a different turn p. 99, intimating that it foreboded the fire that happened to the monastery of Croyland in his time.

LXVII.

It is a ridiculous error of Dr. Pettingal's, p. 16 of his Dissertation on the Equestrian Figure of St. George, where he has these words, "of which (that is, of Typhon's being a Serpent) more may be seen in the mythology of *Natalis Comes*, and *Noel le Comte*," as if these were two different persons, whereas the former is the Latin name and the latter the French name of the same man.

LXVIII.

The negligences of great men are wonderful; the words of Apollodorus, (I. 6.) as cited and amended by Bentley (ad Hor. Od. ii. 19,) are, τῶν δὲ λοιπῶν Ἀπόλλων μὲν Ἐφιάλτᾳ τὸν ἀριστερὸν ἐτόξευσεν ὀφθαλμὸν,

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Ἡρακλῆς δὲ τὸν δέξιον. Γύρυλον δὲ Θύρσῳ Διόνυσος ἔκτεινε· Κλύτιον δὲ φασιν Ἑκάτη, μᾶλλον δὲ Ἥφαιστος βαλὼν μύδροις. Of which he gives this for the version, "*Ex Gigantibus, ait auctor, Ephialten sagittis confecerunt Apollo et Hercules; Eurytum thyrso interemit Bacchus; Clytium occidit vel Hecate vel Vulcanus.*" So he has left out the manner of the Giant's deaths, and the author's opinion as to Vulcan.

LXIX.

Dr. Hakewill in his Apologie, makes *a ship* to be of the masculine gender, contrary to most Authors. (See the Argument of the front and of the work.)

LXX.

It is observed that Projectors seldom advance their fortunes; numbers of them having been ruined. The name comes from *Projicio*, which signifies to *throw away*—money and time.

LXXI.

Legantine, so Dr. Inett always writes this word, as some others also do; but the truth is *Legatine*, and Johnson acknowledges no other form but that.

LXXII.

We hear much of *the chain of friendship*, and *brightening* the chain, amongst the savages

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of North America. How like to this in Jeffrey of Monmouth, fol. xxv. b. "*cum communis nobilitatis vena Britonibus et Romanis ab Æned defluat, et ejusdem cognationis una et eadem catena præfulgeat: quâ per firmam amicitiam conjungi deberet.*"

LXXIII.

As Nature is contented with a little, so very little things will contribute to amuse and divert us. In riding a journey, I am very apt to conjecture how long I shall be in arriving at such a place; and if I happen to do it within five minutes, or some small matter of the time, it gives me always great pleasure, and I accordingly applaud myself. *Inest sua gratia parvis;* and one is even pleased to find that those old abbreviations of y^e, y^t, and y^s, for *the*, *that*, and *this*, arose from *y* in those cases being the Saxon þ or *th*.

LXXIV.

Laudat diversa sequentes. Horace.—When you are in a bad and deep road, nothing is so common as to imagine the other track to be better; you get into it, and presently find it the worse, so as to return into the first again: this I have often experienced. How many in life change for the worse!

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LXXV.

I was very angry with my man for alighting from his horse to take up a piece of an old horse-shoe he saw lying in the road: when I came to my journey's end I found an old nail in my pocket; on which, I began to reflect how injurious I had been to the servant, and severe in my censure; for I did not chuse to throw the nail away, but determined to bring it back.

LXXVI.

The Arms of Bretagne are, Ermine, insigned with a crown. They are explained in the verses of John Cavellatus, in the second edition of Jeffrey of Monmouth by Ascensius, in the year 1517.

"*Et si cur Prisci gestarint sceptra requiris,*
Cur insigne premat prisca corona vetus,
Ecce, &c."

For Jeffrey relates the establishment of Britannia Armorica from this Regal Island.

LXXVII.

The following verses I found in my copy of Jeffrey of Monmouth:

"*Poma dat Autumnus, formosa est messibus æstas,*
Ver præbet flores, igne levatur Hyems."

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LXXVIII.

It is observed that the memory first fails in regard to *names*: I take this, though, to be a vulgar error; the failure of the memory being only first perceived in that article, by reason that one has so frequent occasion to mention them in conversation.

LXXIX.

Lilly, in his Grammar, speaking of *Case*, (p. 9, of my edition,) has these words, "*Dativus . . . . sub hac voce octavum etiam casum comprehenderunt: ut*, it clamor cœlo, *id est, ad cœlum.* (Virgil, Æneid. b. V. l. 451.)" The question is, what does the Grammarian mean by the Eighth Case? I answer, there are some verbs that govern an ablative case, *fungor, fruor*, &c. but where an ablative, or the sixth case, occurs, which is not governed of the verb, but is used by virtue of a preposition understood, as *gladio percussit*, some Grammarians were pleased to call this the *seventh case*, making it different from the ablative. Thus Quintilian, I. c. 4. "*Quærunt etiam, sitne apud Græcos vis quædam sexti casus, et apud nos quoque* septimi. *Nam cum dico*, hasta percussi, *non utor ablativi natura, nec si idem Græcè dicam, dativi, τῷ δορί.*" (See also Servius, ad Ecl. II. et ad Æn. I. 79.) These Authors have been followed by

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some later Grammarians: however, there are no grounds for this seventh case in the opinion of Priscian, Jul. Scaliger (de Causis, p. 188); Sanctius (see Perizon. ad Sanct. p. 41); Messieurs de Port Royal, Perizonius, and others; since the preposition *cum* is so evidently understood, and it is therefore only an elliptical way of speaking. But now to the point: The Authors that adopted this seventh case, finding the dative, or the third case, used in like manner, not naturally, but in a mode different, as they thought, from the natural one (that is, instead of the accusative with a preposition), called this, forsooth, the eighth case; for which, however, they had certainly as good reason as they had to call the other the seventh; and doubtless after they had given the other the name of the seventh this might be called the eighth. The example given is, "*it clamor cœlo;*" and so you have again in Virgil, Georg. IV. 562:

—— "*Viamque affectat Olympo.*"

And in Eclog. II. 30:

"*Hædorumque gregem viridi compellere hibisco.*"

That is, *ad hibiscum,* as Servius explains it, answering to *ad cœlum* and *ad Olympum,* in the other place. Nay, I think there is rather more reason to call this the eighth case, than there

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was to call the other the seventh, because a preposition is here required that does not govern the same case. When you say *ad Cœlum*, you change the case; but when you say *cum gladio*, you do not. To conclude: Grammarians, it seems, had spoken of these cases, and that was ground enough for Lilly to mention the terms; and this, I am of opinion, is what he meant by *octavus casus* in this passage.

LXXX.

Archbishop Tenison, in the Dedication to his Book on Idolatry, has this expression: "They will cry out that it hath imitated his pencil, who drew the loose *Gabrielle* in the figure of chaste Diana." This Gabrielle, called *la belle Gabrielle*, was a mistress of Henry IV. of France, and he alludes to a portrait of her in the habit of Diana.

The same author thinks *Jupiter* comes from *juvando* only; for these are his words, p. 395: "*Jupiter* I believe, as Varro believed, and do think it comes *à juvando:* for *Jupiter* (or, as the English often pronounce it *Jubiter* or *Juviter*) are the same; *p*, *b*, *v*, being frequently used one for another. Nor can I approve of the etymology of *juvans Pater*; for *ter* in *Jupiter* is a mere termination; and *Jupiter* is no more *juvans Pater*, than *Accipiter* is *accipiens Pater*."

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Jupiter is, doubtless, an old name, for it occurs in Ennius; but then so is *Jovis*, which occurs there likewise (see also Montf. vol. II. p. 270); and from hence comes the genitive *Jovis*, which shews plainly to me that the original nominative was *Jovis*; and yet Quintilian seems to think *Jupiter* the nominative, lib. I. c. 6. but I think he was inattentive here. Now as to the point in hand, one can hardly imagine how, without the addition of *Pater*, a double *P* came into the name, all the correct writers and editors giving it always *Juppiter*. And I imagine that when Varro derives the name from *Juvando*, he does not exclude *Pater*; and as to what the Archbishop says of *ter*'s being a mere termination, in that he is, in my opinion, mistaken, *pater* in other cases adhering to words, as in *Diespiter Marspiter*, and other nouns of the like kind adhering to words in the same manner, as *Puer* in *Marcipor*, &c. But though I thus exclude Archbishop Tenison's notion and etymology, query, whether the word be from *juvans Pater*, and not from *Jovi-Pater*: but you will say, how comes the *u*? I answer, Quintilian has noted that *v* and *u* are easily counterchanged. (See Quint. I. c. 6.) And in confirmation of the whole I observe that the Greeks usually joined πατὴρ with Ζεύς, as in Euripides apud Strabonem, p. 279.

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LXXXI.

We must make an end of our liquor, and stay to drink all upon the table: which certainly is just as absurd as the act of the old woman when she took the physic to save it.

LXXXII.

In Mr. Hearne's edition of the Textus Roffensis, at pp. 184, 185, and 200, he has annexed three shields with Saltires in the margin; they were added by Sir Edward Dering, the Author of the Transcript Mr. Hearne printed from. (See Mr. Hearne's Preface, p. xiii.) Now for the understanding of these shields, you will please to observe, they occur in those places where mention is made of people whom Sir Edward imagined might be of his family, as Diring, and Gutfred son of Diring: he therefore clapt his coat of arms, which was a Saltire, against those names, to insinuate that these people were probably of his family. The case is the same at pp. 192, 218, 235.

LXXXIII.

The Swimming of Witches in order to try whether they are really such or not, is a remain of the old Ordeal Trial by cold water (see the Textus Roffensis, p. 28): if they sink, they are innocent; if they swim, they are guilty. *Et si*

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summersi fuerint, inculpabiles reputentur; si supernataverint, rei esse judicentur. (See also above in that page, in the adjuration of the water.)

LXXXIV.

We meet with great names amongst the lower sort of people, as Beauchamp, Nevil, Talbot, Scudamore, Babington, &c. &c. &c. It is possible these might be retainers to those families, and so might take name from them; but I rather think, since families so apparently rise and fall, they may in many cases descend some way from those families. There is a remarkable story to this purpose of my Lord Hastings, in Burton's Leicestershire.

LXXXV.

There is a letter in the Cabala from King Henry VIII. to Cardinal Cibo, dated 1527, from *Mindas*, the name of which place has greatly puzzled the Antiquaries, Henry having no palace of that name. The case is, Windsor was formerly written *Windesore*, and in a short way *Windes^r.* and the *W* was mistaken by the copyist for an *M*. This remark I had from the Rev. Mr. H. Zouch, of Sandal, 1761.

LXXXVI.

Many towns and villages standing upon rivers have the name of Walton, as Walton in le Dale close by the River Derwent, in Lancashire;

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Walton upon Trent, in Derbyshire; Walton upon Thames, in Surrey. These, as I take it, have a quite different etymology from the numerous other Waltons, which are generally supposed to mean pealo town, or *wood* town. Wale seems to signify *water*, whence, perhaps, *well*, in Saxon pelle, and *Swale*, the name of some rivers; Walton, in this case, will be the town *near the water*.

LXXXVII.

On Saturday, March 21, 1761, the Equinox was in the morning, and the moon was at full that afternoon, by which means Easter Sunday was the next day, March 22, which is as early in the year as this Festival can happen: and I question whether it has ever been so early since its first institution. See Gent. Mag. 1761, vol. XXXI. p. 55.

LXXXVIII.

Pliny, Nat. Hist. lib. XXX. c. 1. writing upon Magic, has these words: "*Britannia hodieque eam attonitè celebrat tantis ceremoniis, ut dedisse Persis videri possit.*" If the author means any more by this, than that "the Britons in their fondness for Magic even exceeded the Persians," which perhaps he does not, since the words both before and after seem to concern the study of Magic in general; I say, if he means any thing

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particular, I would explain him by those words in Richard of Cirencester, p. 19, where speaking of the *Bath* in Somersetshire, he says: "*Quibus fontibus præsules erant Apollinis et Minervæ nomina, in quorum ædibus perpetui ignes nunquam labescunt in favillas, sed ubi ignis tabuit vertitur in globos saxeos.*" These words are taken from Solinus, c. 25, except that this author speaks only of Minerva; and has *canescunt* [or *cassescunt* as in MS.] for *labescunt*. Apollo is the Sun, and the Magi of Persia are known to have kept up a perpetual fire as sacred to that Deity. However, the miracle which Solinus and Richard relate, of the materials or *pabulum* of these Sacred Fires being turned at last into stony substances, I dare say means no more than cinders, the hard remains of a coal fire; for at this time, when the Britons inhabited this island, the general fuel was wood, and mineral coal was but little known: suppose it known at this place, and not elsewhere, and the wonder here mentioned is immediately accounted for. Pintianus on the passage in Pliny would recommend the reading of his MS. *attonita*; but the words are cited by Richard, p. 12, and he gives *attonite* as the editions do.

LXXXIX.

My friend John Upton, Prebendary of Rochester, and the learned editor of Arrian and

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Spenser, &c. died in 1761. He was a man of spirit, of parts, and learning. He first set out a furious critick in the way of emending ancient authors; but declared at last it was far more difficult to comment well and to explain an author, than to emend him.

XC.

The verse in Fuller's Church History, p. 198, "*Sunt Polidori munera Vergilii,*" may be corrected from Wood's Athen. Fasti, tom. I. col. 5. "*Hæc Polydori sunt munera Vergilii.*" The Author is here speaking of the inscription on the hangings in the Choir of Wells given by Polydore Vergil. It seems there was another verse also inscribed in another part of them, "*Sum Laurus, virtutis honos, pergrata triumphis,*" This was about Polydore's Arms, which makes it natural to enquire how he and the *Laurel* came to be connected. Now he will inform us of this in his Book de Rer. Invent. lib. III. c. 4: "*appellavi supra* nostram *Laurum,*" he is speaking of the *Laurel,* "*utpote quam nostræ Vergilianæ familiæ nomini sacram mei majores unà cum duobus Lacertis, insigne Gentis, ratione non inani habuere, id quod carmen illud indicat,*

Sum Laurus, Virtutis honos, pergrata triumphis, &c."

These verses, no doubt, were composed by Polydore himself.

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XCI.

The date in Fuller's Church History, p. 198, concerning Polydore Vergil's History, "until anno Dom. 153:, the year of King Henry the Eighth," ought to be filled up thus "1538, the 30th year of King Henry the Eighth," for Polydore's History ends there. Bishop Tanner in his Biblioth. mentioning this history, has "Lib. XXVII. (rectius XXVI.)" But there are twenty-seven books; for though in Thysius's edition, which, I presume, was what the Bishop used, the work seems to end with the twenty-sixth book, yet the twenty-seventh book, containing the Reign of Henry VIII. till his 30th year, is *prefixed*, being omitted in its place through the absence of the editor, as is suggested. There is no doubt but this twenty-seventh book is genuine, and yet I observe Bishop Nicolson, in Historical Library, p. 70, speaks only of twenty-six books, though he acknowledges his History of Henry VIII. which constitutes the twenty-seventh.

XCII.

Those verses in Fuller's Church History, p. 198, intituled "Leyland's Supposed Ghost," were the composition, I think, of Fuller himself; however, they are highly injurious to Mr. Camden.

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XCIII.

Mr. Hearne, in his Preface to the Textus Roffensis, p. iii. speaking of Sir Edward Dering, says, "*Adolescentis, cujus nuper mentionem fecimus.*" Now he has not named that Gentleman before; and therefore means in his edition of Sprot's Chronicle, which he had printed from a Manuscript of Sir Edward Dering's the year before. Mr. Hearne in the same Preface, p. v. calls the first Baronet *abavus* to the present Sir Edward, but he was *tritavus*, Sir Edward being fifth in descent from him.

XCIV.

It is not thought very creditable now for an Oxonian to take his Bachelor of Arts degree at Cambridge: but the case seems to have been otherwise formerly; since Laurence Nowell, the great Antiquary and Dean of Lichfield, took his first degree there, though he was of Oxford first, and was afterwards incorporated at Oxford.

XCV.

Bishop Gibson on Camden, col. xxxiii. remarks that his Author, in respect to Albina, one of the thirty daughters of Dioclesian a King of Syria, who on their wedding-night killed all their husbands, seems here to confound two fabulous opinions into one; making this Albina, at

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the same time daughter of Dioclesian, and one of the *Danaïdes*, daughters of Danaüs: for they it were, who are said to have killed their husbands, and come over hither. But, with submission, the old Manuscript British History testifies expressly, that the thirty-three daughters of Dioclesian killed their husbands, though not on their wedding night: and Fabyan, in his Chronicle, fol. iiii. alludes to the same story where he writes, "So that yt may certaynly be knowen, that yt take not that fyrste name [*of Albion*] of Albyne doughter of Dioclecyan Kyng of Sirye, as in the *Englyshe Chronycle is affermyd*. For in all olde storyes or cronycles is not founde, that any suche Kynge of that name reygned over the Syriens, or yet Assyriens: nor yet any suche storye, *that his* xxx *doughters shuld slee theyr* xxx *husbandes*, as there is surmyted, was put in writinge." See also Hardyng's Chronicle, fol. vi. b. where he recounts the same story from the Chronicle, but disproves it as Fabyan's. It is plain there is no confusion of stories, but that it was, as Camden took it, all one narration, though so groundless and inconsistent.

XCVI.

And this saith that note [*upon Higden*] *is in the Life of St. Alfred, writ by St. Neotus.* Sir John Spelman, Life of Ælfred, p. 18. This, it

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seems, was a puzzling affair to Sir John, who afterwards writes: "But I must confess I am very much to seek, whom he there meant by St. Ælfred; for besides that I no where find our Ælfred so styled, [see the Reasons, p. 219.]; I cannot but marvel that St. Neots should write his life, and style him a saint, when he lived not to see but the former part of his reign, which in St. Neots his judgment was not such as should demerit that title, as we shall after (p. 57) shew." Mr. Hearne, the accurate editor of this work of Sir John's, does not at all help us out; his note is, "Archbishop Usher (in his Chronological Index to his Antiquitates Brit. Eccles. sub anno DCCCLXXXIII) reads *Regis* for *Sancti*; but which is the right I cannot tell, because I know not where the manuscript copy of Henry Huntingdon now is, from whence the said note was taken, &c." Now it is very clear to me, that the appellation came not from St. Neotus, but the person that cited him in that marginal note upon Higden. This person had seen King Ælfred often *reputed and called a Saint*, though he was never formally canonized by the Pope. See Walker's note on the Latin Version of Sir John Spelman's Life of Ælfred, p. 171, and as such he clapped him down, whilst the other person, who wrote upon Henry Huntingdon, gave Ælfred his right title.

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XCVII.

Mr. Shelton, in his Note on Dr. Wotton's View of Hickes's Thesaurus, p. 19 of his translation, represents Bishop Gibson in his explication of the names of places at the end of his Saxon Chronicle, as saying the Isle of Athelney was called by Bede, Ethelinghie. It is not probable Bede should mention this island which was an extremely obscure place till King Ælfred's time, who for that reason chose it for an hiding-place for himself when he was so much in fear of the Danes; and indeed that Author does not name it. Here is therefore a mistake; the occasion of which was this; Bishop Gibson puts *B* to the word Ethelynghie, which Shelton took for *Bede*, because his Lordship sometimes so denotes that Author: but he forgot that he also denotes John Brompton in the same manner; and he is the Author here intended, the name of Ethelynghey occurring in him, col. 811, *inter Decem Scriptores*.

XCVIII.

Mr. Oldys, Norroy, in making enquiries after the particulars of Shakspeare's Life, took all possible pains both at London and at Stratford to acquire a Specimen of his Hand-writing, but never could obtain the least scrip. However, that print of him prefixed to the folio edition is declared, in the verses under, by Ben Jonson, to be extremely like him.

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XCIX.

A Parody by the late Dr. James Drake, then an undergraduate of St. John's College Cambridge, on those famous lines of Mr. Dryden's under Milton's Picture.

Three Richards liv'd in Brunswick's glorious reign,
In Westminster the first [1], the next in Warwick Lane [2],
In Dumbleton the third [3]; each doughty Knight,
In spite of Nature, was resolv'd to write.
The first in penury of thought surpass'd,
The next in rumbling cant; in both the last.
The force of Dulness could no farther go,
To make the third she joyn'd the former two.

[1] Sir Richard Steele. [2] Sir Richard Blackmore.
[3] Sir Richard Cox.

C.

The mint at Shrewsbury, in the reign of Charles the First, is expressly mentioned by Lord Clarendon, and by Bryan Twyne (see Hearne's Annal. Dunstapliæ, p. 763); yet I do not remember ever to have seen any pieces coined here.

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CENTURIA QUARTA.

I.

PATER Willelmi Bastard, qui postea Angliam conquisivit. (Annal. Dunst. p. 18.) This is the usual expression when authors speak of the expedition of William Duke of Normandy into England at the time he obtained that crown (Willis, Cath. II. p. 31.); and the date of instruments perpetually run, A° 5to *Henrici à Conquestu Angliæ quinti,* and the like. Now all this does not mean that William gained the kingdom by subduing it; for in that case these authors use other words, as p. 19, *Sub quo, Rex Willelmus Walliam sibi subdidit;* and p. 12, *Hic Carolus subjugavit Hispaniam.* See also, p. 28. In short, conquest in this case means no more than acquisition. In the following case, though, it seems to mean conquest: *Egbertus Rex occidentaliu' Saxonum motus pietate concessit regnu' Merciæ Wiglafio,* quem *bello* conquisierat, (Chron. Petr. p. 12.) unless we should read *quod;* and the like is implied by E. Warren, in that famous speech of his, Dugd. Bar. I. p. 79. Not but William conquered this kingdom; (A. S. II.

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p. 413.) Archbishop Parker, p. 1. calls him, *Regni Victor atque Triumphator.* M. Paris; (p. 600.) *Conquesta* means acquisition. Leland (in Tanner, Bibl. p. 95.) calls him *Victor.*

II.

The Annals of Dunstaple, p. 18, call Harold II. the *nephew* of Edward the Confessor; and afterwards style Edward his *uncle;* which is not agreeable to our common notion. They take Editha, wife of the Confessor, to be the sister of Earl Godwin, instead of his daughter; but it is a mistake.

III.

In regard of that decisive battle wherein Harold was slain, and William the Conqueror acquired the crown of England, the Annals of Dunstaple say, *Cui* [*Willelmo*] *Rex occurrens* cum paucis, &c. The note in the margin is by a later hand: *Nam in prœlio plures ceciderunt quam* 60,000 *Anglorum;* which being a reason implying the direct contrary, Mr. Hearne observes, it should rather be read, *Minus rectè: Nam in prœlio,* &c. and thus he contents himself without giving any assistance to his author. Now it seems to me that what that Annalist meant by *cum paucis,* was to intimate to us, that Harold was so hasty, and so eager to engage, that he would not wait till the whole of his force was collected together; but would engage the Norman with those he had with him (see Rapin, I. p. 141.)

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IV.

A. 1213, say the Annals of Dunstaple, H—— Prior de Dorsetâ was chosen Abbat of Westmostre; upon which Mr. Hearne notes, "*Omittitur apud Lelandum* (Coll. vol. VI. p. 123); *hinc proinde supplendum. Et tamen falli hic loci auctorem nostrum existimo, vel saltem pro Westmostre, sive Westminster, quid aliud reponendum esse.* Πανδῆγος *quis forsitan* Wigmore *malit. At nihil temerè muto.*" On the word *Dorseta* he notes thus, "*vide num pro Dorcestriâ?*" It is very well he was not for altering the passage, for it appears from Mr. Wigmore, (p. 34, *seq.*) that in 1213, Ralph de Arundel, Abbat of Westminster, was deposed, and William Hamez, or de Humeto, was put into his place, insomuch that H —— here stands for this abbot's surname, and not the Christian name, as usual; so that the author of the Annals is not mistaken, either as to the Abbat's name, or the name of the place. As to his conjecture concerning *Dorseta*, Mr. Hearne is very unhappy; Humez, it seems, was Prior of Frampton, or Frompton, in Dorsetshire (see Wigmore, p. 35.) So that *Prior de Dorsetâ* means *a Prior of Dorsetshire;* as much as to say, that he did not know the exact place, any more than before he knew the Christian name of this prior. It is called *Thornset*, in Spelman's Life of Ælfred, p. iii.; and in Chron. Sax. anno 845. *Dornsetum*, or as in

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the Var. Lect. *Dorsætum* and *Dorseton*, are the Dorsetshire People, *i. e.* the Inhabitants of *Dorseta*. However, the author of the Annals is mistaken in saying Humez was *elected* Abbat of Westminster; for he was put in by the legate, and not elected by the house (see Wigmore again, p. 36; and Ann. Dunst. p. 70, where this subject is resumed; also Chron. Petr. p. 96. *ubi malè*, *Frontoniæ* for *Fromtoniæ*.)

V.

King John is said to die in banishment (Ann. Dunst. p. 57.) He died at Newark, from his own home, and when his affairs were in a very unsettled condition; and as it were driven from his home by the Barons, who then greatly prevailed against him; and so M. Westminster, (p. 276) says he died "*Pauper, et omni thesauro destitutus, nec etiam tantillum terræ in pace retinens, ut verè* Johannes extorris *diceretur*," alluding to his name of Lackland; and M. Paris, "*Nihil terræ, imò nec seipsum possidens.*"

VI.

Authors call the Mohammedans *Pagans* (Ann. Dunst. p. 107; Platina, p. 264); and so most authors in speaking of the holy wars; but in strictness they are not so; for they are neither idolaters, nor worshipers of images and pictures.

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VII.

The late famous Dr. Bentley was of St. John's College, which is parted from Trinity College only by a wall. When he was made Master of Trinity, he said, *By the help of his God he had leaped over the wall.*

VIII.

The Chronicle of Peterborough tells us, that Suer was King of Norway in 1201. I suppose we should read Suen; but the books give us no account either of one or the other.

IX.

Robert Swapham, speaking of cups found in the lodge of the Abbat of Peterborough at his death, in 1245, has these words, *Duæ Nuces cum pedibus et circulis deauratis,* just as now we see the shells of cocoa-nuts mounted; but, as the cocoa-nut was not at this time known in England, one may wonder from whence these large shells should come, and of what kind they were; by land, probably, from the East Indies, where, as appears from Hamilton's Voyages *passim* they grow plentifully.

N. B. Vessels mounted in this manner were not unknown to the antients, who called them χρυσένδετα, (Montf. III. p. 94. See another example in W. Whytlesey, p. 130.)

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X.

When William de Waterville, Abbat of Peterborough, was deposed in 1175, this house was in extreme bad order, insomuch that Benedict, his successor, was forced to retire, and live privately at Canterbury, where he had been Prior, with only one Monk (R. Swapham, p. 98.) Afterwards, in the Abbacy of Robert de Lindsey, who acceded in 1214, the number of Monks here were seventy-two (ibid. p. 112.) as I presume they had usually been; but he added eight more monks to the number about 1216; a particular not noted by Dr. Willis, which I mention on account of what follows. The fraternity, after this addition, consisted of eighty Monks; and, as I apprehend, never was more; for though Dr. Willis tells us, in his account of Walter of St. Edmundsbury, who acceded in 1233, that he added thirty Monks to the number, whereby the whole would consist of one hundred and ten; I am of opinion this convent never maintained so many; for what the author says is only this, "*Recepit itaque, Deo inspirante, caritatis intuitu triginta monachos Ihesu Christo perpetuè famulandos.*" R. Swapham, p. 121; where there is nothing said of *addition;* but only that this Abbot received so many into the house in his time, which was about the space of thirteen years. And I find that in the time of Abbat

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William Hotot, successor of the above Walter, the Camerarius was to provide eighty pair of stockings, answerable, that is, to the number of the Monks.

N. B. At the dissolution in the time of Henry the Eighth there were about forty monks here, according to Dr. Willis; but I am of opinion there were more; for 39, it seems, reckoning Abbat and Prior, subscribed to the King's supremacy, and it is reasonable to suppose there would be several that would not sign. This, though, is far short of one hundred and ten; and, indeed, I find that the great house at St. Alban's, which was much richer than this, maintained but one hundred Monks (Tanner, Not, p. 180.)

XI.

The putting coats of arms on plate, an antient practice (W. Whitelsey, p. 130.)

XII.

The Chronicle of Peterborough pretends Egbert was the first of the Saxon kings that attempted an universal monarchy over the rest (p. 12): but this is a great mistake; for see Rapin, I. p. 63.

XIII.

Authors vary much in the etymon of Ember-weeks or Ember-days. Hear Mr. Wheatley, p. 215: "they are called *Ember-weeks* (as some think)

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from a German word, which imports *abstinence*: though others are of the opinion that they are so called because it was customary among the antients to express their humiliation at those seasons of fasting, by sprinkling *ashes* upon their heads, or sitting on them; and, when they broke their fasts on such days, to eat only cakes baked upon *embers*, which were therefore called *Ember-bread*. But the most probable conjecture is that of Dr. Mareschal, who derives it from a Saxon word, importing a *circuit* or *course*; so that these fasts being not occasional, but returning every year in certain courses, may properly be said to be *Ember-days*; i. e. *Fasts-in-course*." He cites Dr. Mareschal's Observations on the Saxon Gospels (p. 528, 529), who likewise mentions the deduction of this name by some from the Greek word ἡμέρα (see Dr. St. George's Examination of Candidates, p. 20); and also says, that the Danes call it *Temperdage*, and thereupon observes, "*quo denotatur etiam* IV *Temporum Solennitas, quodque ab ipso* Temporum *vel* Tempora, *sic denominatum censeo*." And this, in my opinion, is as plausible as any, since the Latins call these fasts IV *Tempora*; and that, according to Mr. Wheatley, one end and design of them was, to consecrate to God the four seasons of the year.

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XIV.

I am every day more and more sensible of the utility of public libraries; they are repositories of the various editions of books, which private persons cannot be supposed to buy, and which, moreover, being often superseded by later editions, would all go for waste-paper, were they not lodged in these public receptacles. Besides, the world now-a-days reads not the works of the middle ages, nor scarce any of the Fathers; these, therefore, in a manner, would be lost, and consumed in waste-paper, if the public libraries did not preserve them; and yet all true scholars who are desirous of going to the bottom of many particulars in a literary, and even in an historical way, are sensible of the use of this kind of books, and are glad to have recourse to them.

XV.

William Caxton, who first introduced Printing into England, has, no doubt, been instrumental in preserving many things which otherwise would have been lost. But the misfortune was, that he was but an illiterate man, and of small judgement, by which means he printed nothing but mean and frivolous things, as appears from the catalogues of his impressions, given us by Mr. Lewis and Mr. Ames. Whereas, had he been a scholar, and had made a better choice of the works that were to pass his press, it is probable

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many excellent performances, now lost, would have been secured to us, especially if he had had recourse to some of the more antient pieces; but, as it is, Caxton's works are valuable for little else than as being early performances in the Art of Printing, and as wrought off by him.

XVI.

In February 1762 many whales came ashore in various parts of this island; not less than thirteen or fourteen, as was said. These fish, I apprehend, were driven out of their own seas, by the violence of storms, in the same manner as the *Rhombus* and the *Scarus* used to be antiently driven from the Levant upon the coasts of Italy:

> " *Si quos Eois intonata fluctibus*
> *Hyems ad hoc vertat mare.*"
>
> Hor. Epod. xi.

Now, when the fish (the whales) were once forced from their native abodes, where their sustenance is most plentiful, it would be natural for them to quest about for that *jelly* they live upon, which being scarce on our coasts, it is no wonder they should often strike on the sands; in which case the weight of their own bodies, together with the force of the waves or the tides, would of course lodge them so fast as to make it impossible for them to get off; just as is the case too often with heavy ships.

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XVII.

The Small-pox, according to Dr. Mead, is a native of Æthiopia, from whence it spread into Arabia and Egypt. It may be so; but it is strange that Ludolphus, Father Lobo, and Dr. Geddes, should none of them take notice of such distemper at this day prevailing there. Being bred, as is supposed, in the country, it ought to rage there, one would imagine, as much as any where else, though not more, by reason that people have the distemper but once. And this is agreeable to Dr. Mead's own principles; for, speaking of local or popular diseases, he says, "there are certain diseases peculiar to certain countries," owing probably to a fault in the climate, soil, and water. He goes on, "I imagine these diseases must always have been in their particular countries, as the same causes always existed." By parity of reason, the Small-pox should be in Æthiopia now; for the old causes, I presume, exist, the climate, soil, and water, being now the same they were many ages ago.

XVIII.

The Introduction to English Grammar printed in 1762 is ascribed to Dr. Lowth, and I believe very justly. The Cypher in the Title is R. D. *id est*, Robert Dodsley.

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XIX.

Orosius was a Spaniard, and it is observable that the name of Osorius occurs now in that part of the world; witness the Portuguese Historian Hieronymus Osorius. *Orosius* and *Osorius* consisting of the same letters, are probably the same name, by a metathesis. Orosius is right; the MSS. not only writing so, but authors, as Cassiodorus Jornandes and Joh. Sarisberiensis, citing him by that name.

XX.

They call a Clergyman's Sermon, what he preaches from, *his Notes*; because formerly it was written in characters, or short-hand, usually called *Notes*. The Dissenters, more than any others, used the short-hand, and their hearers often would enable themselves to write them, that so they might take down the sermon, or a good part of it, for meditation after; but all the Dissenting ministers did not use to write in short-hand, for see Clegg, p. 52; and it is now, for the most part, left off amongst them.

XXI.

"*Sunt tredecim anni quod hic sum, bene habeo, nisi quod dentes non habeo.*" These are the words of Scaliger, who was then at Leyden, in the Scaligerana (p. 140), and accord very exactly

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with myself here at Whittington, 1763. So in his Epistles (I. 43): "*Equidem valeo, et in hâc inounte senectute nil ad valetudinem et integritatem corporis desidero, si dentes excipias; qui ex nimiâ hujus cœli humiditate, sine ullâ lœsione sui aut dolore meo, integri et solidi mihi decidunt.*" But, with the leave of this great man, the moisture of the climate of Holland was not the cause of his teeth's dropping out, for that is not the case here in England. I rather imagine the scorbutic habit of his body was the cause; as I presume it may be with myself.

XXII.

"The three last Cardinals that this nation had were thine," says Dr. Hakewill, in his dedication to the University of Oxford; by which I presume he means, Pole, Wolsey, and Bainbridge.

XXIII.

The story or fable of the Father and his Son riding on an ass through a town is said by the Dutchess of Newcastle, in her letter to the Duke prefixed to her Life of his Grace, to be an old apologue mentioned in Æsop; but I cannot find it in that author.

XXIV.

Concerning those books, called *Ana*, or *Iana*, as Scaligerana, Menagiana; see Wolfius's Preface

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to the Casauboniana. Of this kind are the Essays and Discourses gathered from the mouth of William Duke of Newcastle, by his Dutchess, who published them in 1667, as the fourth book of her life of that Duke; as also are, according to the opinion of Mons. Huet, the works of Montaigne. Those observations of the Dutchess's that follow those of her husband are not of the nature of *Anas*, because they are her own, and written *ex professo*; for the essence of this kind of Collections is, to be the casual remarks of others, collected by some friend. Yet Huetius wrote his Hommes Illustres, I. p. 60.

XXV.

The Dutchess of Newcastle, in her Life of his Grace, observes (p. 64), there were but four coaches that went *the Tour*, when they first came to Antwerp, about 1645; but that they amounted to above 100 before they left that city in 1660. This was afterwards called *the Ring* here in England, and was kept in Hyde-park; and there is frequent allusion to it in some of the plays written in the time of King William and Queen Anne. It was a kind of airing in a coach; but is now (1763) left off. It was a French custom (Lister's Journey to Paris, p. 14, 178. and called there *le Cours*.)

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XXVI.

To put the broad R upon a thing, so it is often expressed and written; but it should be, to put the broad *Arrow*, which is the mark used on all the King's stores; but, *query*, how or why the *Pheon* came to be the mark for the King's Property?

XXVII.

"What pillars those five sons of thine [the University of Oxford], who at one time lately possessed the five principal sees in the kingdom." (Dr. Hakewill, Dedication.) The sees are well known; and, I presume, if this was written in 1627, it refers to the year 1615, when there sat at

Canterbury, George Abbot.
York, Tobias Matthews.
London, John King.
Winchester, Thomas Bilson.
Durham, William James.

XXVIII.

At a meeting of the Society of Antiquaries, Feb. 1762, the meaning was asked of the word *Trindals*; the injunctions of Queen Elizabeth, 1569, art. 23, running thus, "Also, that they shall take away, utterly extinct and destroy, all shrines, coverings of shrines, all tables, candlesticks, *trindals*, and rolls of wax, pictures, paintings, &c." Now in the Articles of Visitation, by

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Bishop Ridley, 1550, (p. 37) it is asked, "Whether there be any images in your church, tabernacles, shrines, or covering of shrines, candles, or trindels, of wax, &c." But the clearest account is that in the Injunctions of Edward VI. 1547, p. 8: "Also, that they shall take away, utterly extinct and destroy all shrines, covering of shrines, all tables, candlesticks, trindilles or rolls of wax, pictures, paintings, &c." by which it appears plainly that *trindilles* or *trindals*, and rolls of wax, are the same; and I conceive it may mean *cakes of wax*, which being round, are therefore called *trindles*, or *trundles*, as perhaps it might be more accurately written.

XXIX.

Mr. Colden tells us, vol. I. p. 16, that the Indians of the Five Nations "have no labials in their language; nor can they pronounce perfectly any word wherein there is a labial; and when one endeavours to teach them to pronounce these words, they tell one, they think it ridiculous that they must shut their lips to speak." According to this, there can be no B. M. P. in the Indian language; but whence come *mohawk*, *maquas*, *mahikander*, *wampum*, *tomahawk*, and in the maps *Mohawk River*? Surely the Europeans must make some mistake in relation to these words.

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XXX.

The custom is general to have a goose on Michaelmas day; and see a trace of this as early as 10 Edward IV. (Blount's Tenures, p. 8.)

XXXI.

The notion of particular angels being allotted to take care of individual persons, may have some specious appearance of truth from certain texts of Scripture; but is a point too uncertain for us to receive it as an indubitable verity; and yet in the Missal there is a mass *de Sancto Angelo custode*, instituted by Pope Paul V. in the beginning of the 17th century, to be said the day after Michaelmas-day; and at other times as agreeable. But certainly we ought not, without better grounds, to make use of such notions in our direct addresses to God, or in our devotions; and for this reason I cannot approve of those two stanzas in Bishop Kenn's Hymn at Night.

"O! may my Guardian, while I sleep,
Close to my bed his vigils keep;
His love angelical instill;
Stop all the avenues of ill;

"May he celestial joys rehearse,
And thought to thought with me converse;
Or in my stead all the night long
Sing to my God some grateful song."

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XXXII.

The custom of reading some part of the Scriptures, in Colleges and elsewhere, whilst the fraternity are sat at dinner, seems to have arisen from what our Saviour did at the last Supper. However, this was the practice in many societies (Pointer, p. 20, 57.) At St. John's College, Cambridge, a scholar, in my time, read some part of a chapter in a Latin Bible; and after he had read a short time, the President, or the Fellow that sat in his place, cried, *Tu autem.* Some have been at a loss for the meaning of this: but it is the beginning of the suffrage, which was supposed to follow the reading of the Scripture, which the reading scholar was to continue, by saying, *Miserere mei, Domine.* But at last it came to mean no more than to be a cue to the reader to desist or give over.

XXXIII.

The custom amongst the Huguenots in France seems to have been for the Godfather to give his own name to the child; for Colomesius, speaking of Joseph Justus Scaliger, remarks it as something extraordinary or particular: "*Ex sacro lavacro susceptus est in æde Hilariana à viro nobili Gerarto Landa, qui* eum non de nomine suo, quod aversabatur, *sed Josephum Justum nominavit.*" I presume Justus was added to Joseph from Matt. i. 19.

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XXXIV.

The venom of the Adder, or English Viper, is not so exalted and deleterious as that of the Italian. A sporting dog on the moors between Ashover and Matlock cried amain, on which Dr. Bourne rode up to him full gallop to see what was the matter, and there he saw a large Viper, which he shot, and, tearing the belly, there came out five or six small ones at the aperture of the wound. As for the dog, who was bit upon his neck, which swelled, he was at first dull and heavy, but in about an hour he came to himself, and was as brisk as ever, and went through the day's exercise as well as if nothing had happened.

XXXV.

A marle-pit being frozen over in Nottinghamshire, the farmer stood at the side looking upon it, and thought he saw several good large carp dead just under the ice. Upon this, he broke the ice in various places, where the fish lay, and brought four or five of them home, and laid them at a moderate distance from the fire, and they began in a short time to move their tails, and in short all of them recovered. I suppose they had come up to the top of the water to seek for air; and, secondly, that the farmer took them out just in the very nick of time; for, in all probability, they would have been soon past recovery. This story is very well attested.

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XXXVI.

To speak a thing under the rose; and, *under the rose be it spoken*; are phrases of some difficulty, though the sense of them be well enough understood: they mean *secretly*; but the query is, how they came to imply that. The Clergyman wears a rose in his hat; and in confession what is spoke in his ear, is in effect under the rose, and is to be kept secret, as being under the seal of confession *.

XXXVII.

Mr. Edward Brown, the learned Editor of the *Fasciculus Rerum expetendarum et fugiendarum*, on these words of Bishop Grosseteste, in a letter of his to King Henry III. tom. II. p. 394: "*Hæc tamen unctionis prærogativa nullo modo regiam dignitatem præfert aut etiam æquiparat sacerdotali, aut potestatem tribuit alicujus sacerdotalis officii; Judas namque filius Jacob princeps tribûs regalis, distinguens inter se et fratrem suum Levi principem tribûs sacerdotalis, ita ait,—mihi dedit dominus regnum, et Levi sacerdotium, et subjecit regnum sacerdotio; mihi dedit quæ in terrâ, illi quæ sunt in cœlis, ut supereminet Dei sacerdotium regno quod est in terrâ:*"—Mr. Brown, I say, notes on these words, "*Cum ego lectori indicaverim tot S. Script. locos, oro ut is mihi indicet hunc unum;*" and it is

* The learned Author appears never to have been *under the Rose* in St. Paul's Church-yard.

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certain that this editor has, in fact, been very diligent in investigating the several passages of Scripture either quoted or alluded to in the two volumes of the Fasciculus. But it was in vain for him to look for this passage in the book he searched, *viz.* the Scriptures, for it is not there extant; but in the "Testaments of the Twelve Patriarchs," a work which Bishop Grosseteste and others held to be of equal authority with the Scriptures themselves. See the Memoirs of the Life of Roger de Weseham, p. 48. The words there, in Bishop Grosseteste's version, for he translated that piece out of Greek into Latin, are these: "*Mihi dedit Dominus regnum, et illi sacerdotium, et subjecit regnum sacerdotio.* [*Levi datum est sacerdotium, et Judæ regnum, et subjecit Deus regnum sacerdotio:*] *mihi dedit quæ in terrâ, illi quæ sunt in cœlis. Ut supereminet cœlum terræ, ita supereminet Dei sacerdotium regno, quod est in terrâ.*" Fabric. Cod. Apocr. V. tom. II. p. 613; who, on the words included within the *uncæ*, very justly remarks, "*Omissa sunt in utroque Latino, nec in Græcis codicibus habentur, quæ illis respondeant. Ad marginem itaque ab aliquo adscripta, in textum deinde irrepserunt*;" which is doubtless the case; for they are omitted by the Bishop in his epistle to the King. However, there is an error in the epistle, on the other side, which is to be amended from the Testaments; for, instead

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of the words, "*ut supereminet Dei sacerdotium regno quod est in terrâ,*" in the epistle, we ought to read, from the Testaments, and conformably to the Greek original, "*Ut supereminet cœlum terræ, ita supereminet Dei sacerdotium regno quod est in terrâ.*" It is evidently an error of the scribe's, who, as happens frequently, cast his eye on the latter *supereminet*, and thereby omitted all the intervening words.

XXXVIII.

I have seen it often remarked, as a thing extraordinary of people that have died at a great age, that they enjoyed their eye-sight to the last, and could read the smallest print without spectacles. But this often depending not so much on the goodness of the sight, as the formation of the eye, these people might probably be many of them *myopes*, or near-sighted. I take the word *mope* to be no other than this *myope*; and whereas Dr. Johnson explains *mope-eyed*, blind of one eye, I apprehend he is mistaken in that, it seeming rather to mean what we express by *purblind*.

XXXIX.

This short epigram of Ausonius:

"*Prima urbes inter, divûm domus, aurea Roma,*"

is equally to be admired, for the neatness, the propriety, and the force of the expression.

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[*Prisca urbes inter.*] Rome was anciently styled by Virgil (Eclogue i.) and others, *the City* κατ' ἐξοχήν; as Constantinople also was in the East. And from εἰς τὴν πόλιν, the modern name of *Stamboliu* was corrupted.—[*Divûm domus.*] It is observed by M. Felix, c. 6, that the Romans adopted all the Deities of other nations (see Rigaltius on the Place.) But the Author more particularly alludes to those words of Homer, Ὀλύμπια δώματ' ἔχοντες, implying that as Heaven was the principal abode of the Gods above, so the City of Rome was selected by them for their chief residence here on earth.

XL.

Grandchild and Grandchildren—There is something very absurd in this. *Grandfather* is properly the *Great* or *Greater Father*; but the case seems to be just the contrary with *Grandchild*, who is the *little* or *less child*. The French therefore express it much more sensibly than we do, by *Petitfils*.

XLI.

By *the Burthen of a Song* we mean that form of words which is repeated at the close of every verse or stanza, and by that means becomes the principal subject or *burthen* of it. So *burthen* is used, Habakkuk, i. 1; Malachi, i. 1: as also

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many other places of Scripture. And so Lady Mary Wortley Montague uses it, vol. II. p. 52.

Dr. Watts indeed in Gl. ad M. Par. v. *Burdones*, gives a different etymon, "*Harum* [*Shalmes*] *majores fistulas sive Bassas, Galli vocant* Bourdons: *unde et nos*, the Burden of a Song:" where he takes it to be quite another word, and spells it diversely: he adds, "*Imo cantantium grandiorem boatum, sive bassum, Chaucerus vocavit* the Burdon." But certainly the other etymology agrees best with the sense and meaning of it.

XLII.

A Halfer—This word does not occur in the Dictionaries; but it means a male Fallow-deer *gelded*, which is so called upon the same footing as a stone-horse in French is called *cheval-entier*. Hence Fulgentius, iii. § 5: "*Berecynthia enim mater deorum Attin puerum formosissimum amásse dicitur, quem zelo succensa* castrando semi-masculum *fecit*." See Muhker ad loc. So also Varro de R. R. iii. 9: "*E queis tribus generibus proprio nomine vocantur fœminæ, quæ sunt villaticæ, Gallinæ; mares Galli; Capi* semimares, *quod sint castrati*." And Columella, writing much to the same purpose, calls the Capons "*semi-mares*." If the Buck be cut whilst he is a Fawn, it will be nine years before he is ready for use; but now and then, they can catch a Buck of five or six years old in the toils, and he, when he is cut, will be ready

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in a year or two. Those that pronounce half, *hâfe*, say *hâver*; and those that speak half with *a* open, say *hauver*: but many, through ignorance of the etymon, will call it *havior*, which is very absurd, and puts me in mind of a worthy Gentleman, who told me he once wanted to send half of one of these cut Bucks as a present, but when he came to write about it, could not spell the proper term, and could get no information about it, and as he did not care to give it wrong, he at last omitted sending it.

XLIII.

Seraglio, Italian; *Serrail*, French; *Saraia*, is a Turkish word, to which the Italians have given the present form. See Hamilton, Voyage, p. 149; and Menage, Origines de la Langue Francoise in v. where various etymologies are offered of the Turkish name; also his Origin. della Ling. Ital. in v. Hamilton supposes it, and very justly, to be the same word as is used in the termination of *Caravansera*. As to its signification, according to the vulgar and general apprehension, it means the Apartment of the Ladies in the Grand Signor's Palace at Constantinople. (For when they say the Seraglio, or the Grand Signore's Seraglio, that is the idea they fix to it; unless by a metonymy they mean, as often they do, *contentum pro continente*, and intend to express by it the ladies residing there. The

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case is the same with the French *Serrail*, for see Menage, l. c.; and the Italian *Serraglio*, for see him also in Origin. della Ling. Ital. in v. But this in fact is not its true sense, for it means *a palace in general*, of which the γυναικεῖον, or women's apartment, is a part, and only a part. (See Menage, l. c. and Origin. della Ling. Ital. in v.) Lady Mary Wortley Montague, vol. II. p. 100, "The Grand Signior was at the Seraglio window, to see the procession, &c." *i. e.* in the front of the palace, for no procession in Turkey can be seen from the apartment of the ladies, which is there always backwards, towards the garden. So again p. 108, "The Seraglio [at Adrianople] does not seem a very magnificent palace:" and p. 111, "At Ciorlei, where there was a *Conac*, or little Seraglio, built for the use of the Grand Signior, when he goes this road:" and vol. III. p. 12, "I have taken care to see as much of the Seraglio as is to be seen. It is on a point of land running into the sea; a palace of prodigious extent, but very irregular." However, the word, in common acceptation, means, as I said, the abode of the Ladies, and often the Ladies themselves. But in this respect it is peculiar to the Grand Signore; for the apartment of the women in other great houses is called the *Haram*. So Lady Montague again, vol. II. p. 70, describing the Turkish Houses at Adrianople: "Every house,

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great and small, is divided into two distinct parts, which only join together by a narrow passage. The first house has a large court before it; this is the house belonging to the Lord, and the adjoining one is called the *Haram*, that is, the Ladies Apartment (for the name of Seraglio is peculiar to the Grand Signior), it has also a gallery running round it towards the garden, &c." As to the Grand Signore, the word is not confined to his Palace at Constantinople, but likewise is extended to those he has elsewhere; thus Lady Montague calls his Palace at Adrianople the Seraglio, as likewise she does that small one at Ciorlei. It is also applied to the Palaces of the other Eastern Monarchs, as well as the Grand Signore, (Hamilton's Voyage, p. 149; Bernier, p. 10, 15; and in Æthiopia, ibid. 47.) And in this sense of a Palace it is even used of an Ambassador's Hotel, as appears from Menage, l. c.

XLIV.

The 119th Psalm is an Elogium on the word of God from the beginning to the ending, under the various names of his

Ceremonies,
Commandments,
Judgements,
Law,
Ordinance,

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Promise,
Statutes,
Testimonies,
Truth,
Way and ways,
Word and words,
Righteousness.

For there is not above one verse wherein some of the above words are not mentioned. See Bishop Patrick, in the Argument.

XLV.

The names of several of our Trades are now become obscure as to the reason of their appellation, by means of the *synecdoche*, or the putting the whole for a part: for what were formerly general names of trade are at this day appropriated to particular branches of business. *A Stationer* is now one that sells writing-paper, pens, &c. but formerly meant any one that kept a station or shop. *A Mercer* now is one that sells silks and stuffs, but formerly was any merchant. *A Grocer* is one that sells sugars, fruit, &c. but formerly implied any large dealer.

XLVI.

The Living held by Mr. Samuel Warren, father of the Doctors, John, Richard, and William, as mentioned in the Life of John, p. ii. was Blackmanstone, a sinecure rectory in Kent;

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and it was first given him by Archbishop Sancroft in 1682. The three Doctors were all men of some eminence.

XLVII.

Shirl-Cock in Derbyshire is the Throstle or Song-Thrush, so called by metathesis for Shrill-cock, on account of the shrillness of his note.

XLVIII.

Gold is found native more than any other metal (Borlase, Natural History of Cornwall, p. 214.) Probably the reason may be its weight, by which its power of attracting similar particles seems to be greater than that of other metals.

XLIX.

Non ovum ovo similius, as like as one egg is to another. To the inattentive, eggs, it is true, seem to be so like, that there is scarce any difference; but careful observers find them to vary very much from one another. (Borlase, Nat. Hist. p. 248.) However, the general similitude is sufficient for the foundation of the proverb.

L.

Mutus ut Piscis—yet it is pretty certain that fishes have a voice, though not an articulate one. (Borlase, Nat. Hist. p. 270, 273.) However,

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as in the former case of the egg, they are so generally mute, as to afford good ground for the proverb.

LI.

Mr. Borlase, Nat. Hist. p. 283, supposes the Snake to be poisonous in some degree: but query.

LII.

"Snakes being bred *out of* hot fat mould, and mud," (Borlase, Nat. Hist. p. 284,) as if there was equivocal generation in the case, which yet I suppose he did not mean to say. It is inaccurately expressed; as is the following, p. 283: "Matthiolus gives us an instance of a person, who, having his finger bitten by a viper, in the agonies of death put it in his mouth, with the blood sucked in the poison, and died on the spot." He might well die, if he was in the agonies of death. I presume the comma should not be after *viper*, but after *death*. As in the former case we should read, *in hot, fat mould*.

LIII.

Fallow Deer, are so named from their colour, in opposition to Red Deer, or the Stag kind. The French call it *fauve*, as *une bête fauve*, and explain *fauve* by *qui tire sur le roux*; so that it plainly respects colour.

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LIV.

When Bishop Burnet died, the following severe Epitaph was handed about:

Here Sarum lies,
Of late as wise
And learn'd as Tom Aquinas;
Lawn sleeves he wore,
Yet was no more
A Christian than Socinus.

Oaths *pro* and *con*
He swallow'd down,
Lov'd gold like any layman;
Read, preach'd, and pray'd,
But yet betray'd
God's holy church for mammon.

Of ev'ry vice
He had a spice,
Although a Rev'rend Prelate;
He liv'd and died
If not belied
A true Dissenting zealot.

If such a soul
To Heav'n has stole,
And 'scap'd old Satan's clutches,
We may presume,
There will be room,
For Marlb'rough and his Duchess.

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LV.

It was an impudent falsification of *Field*, and some other printers, who, to favour the Puritans in their practice of Lay-ordination, gave it Acts vii. 3. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom *ye* may appoint over this business," instead of *we* may appoint.

LVI.

It is seldom that people are buried on the North side of a church (See Gent. Mag. 1759, vol. XXIX. p. 65); and the reason I take to be, that the North was esteemed the residence of the Devil, or Hell (see Wilkins on the Earth, p. 65.)

LVII.

The Delphin edition of Virgil by Car. De la Rue is an excellent performance: that learned Editor having taken immense pains in illustrating his Author. Mr. Dryden used to say, he received more light from him in conducting his translation than any other.

LVIII.

Signior Baretti, in the Italian Library, p. 53, says, the French Critics "treat Tasso and Ariosto with contempt, as if they were Pradons or Bourfaults:" these are two ordinary French poets.

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LIX.

The Inhabitants of Kent, to express a person's coming from a great distance, or they know not whence, will say, *he comes a great way off, out of the shires;* which is very expressive, since all the counties nearest them are otherwise expressed, as Sussex, Surrey, Middlesex, Essex, &c.

LX.

Ellis Farneworth was a great Translator; and after he had finished the Life of Pope Sextus Quintus from the Italian of Gregorio Leti, a friend of his put him upon translating the Latin Life of King Ælfred into English. This happened to be mentioned to me; upon which I smiled, and said, "I hoped Mr. Farneworth had spent no time upon it, for it would be all lost labour, that book being originally written in English by Sir John Spelman, and translated into Latin by Obadiah Walker, Head of University College, Oxford. That Mr. Hearne had printed Sir John Spelman's work, and I had it in my study." I then went and fetched the book, and shewed it to the Gentleman, desiring him at the same time to give my compliments to Mr. Farneworth, and to acquaint him with this particular; which he did, and by that means put a stop to a fruitless attempt. Mr. John Greaves translated Abulfeda's Description of Arabia into Latin, (see

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Dr. Hudson's Geographers,) and Monsieur Petis le Croix, not knowing thereof, translated it again. D'Arvieux, p. 281.

LXI.

Milton, Paradise Lost, b. vi. l. 470, *seq.* ascribes the invention of Gunpowder to the Devil; and the Annotator will shew you that Ariosto and Spenser have done the same. The thought is so natural, that it might easily occur of itself to those three great poetical Geniuses; but still it is possible they might all take it from Polydore Vergil, de Inventione Rerum, III. 18. There is so much learning in that book of Polydore's, that it was universally read and admired, and was hardly unknown to any of the above Authors. However, as the Annotator observes, "since the use of Artillery, there has less slaughter been made in battles than was before."

LXII.

In the Fourth Edition of Fairfax's Tasso, 1749, 8vo, the editor has altered some of the stanzas: he pretends to have done it *with caution*; but it was very imprudent, since we know not now what is Fairfax's, and what is his.

LXIII.

Lord Clarendon says, vol. VI. p. 413, "It is great pity that there was never a Journal made of that

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miraculous deliverance" (the escape of King Charles II. after the battle of Worcester.) The book entitled *Boscobel* includes such a journal, and as that book was out in the year 1662, one would suppose his Lordship might have seen it. On the contrary, Lord Clarendon gives an account of that Escape from the King's own mouth; and mentions particularly that, whilst he (the King) and Careless were in the Royal Oak, "they securely saw many who came purposely into the wood to look after them, and heard all their discourse, how they would use the King himself if they could take him:" particulars entirely omitted by the Author of Boscobel, which one may justly wonder at.

LXIV.

King Charles II. was a Papist without question. The Papists were very zealous in protecting him after the battle of Worcester (Clarendon, vol. VI. p. 413); and I often think, the King conceived a favourable opinion of the honesty and integrity of this set of men, from that remarkable fidelity he found in so many of them at that time. This, I really believe, inclined him to embrace their religion afterwards.

LXV.

King Charles I. when on the scaffold, charged Bishop Juxon *to remember*; and it is supposed

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he was charging him to give his *George* to his son. Charles II. was extremely careful afterwards of this *George;* for see Boscobel, p. 26.

LXVI.

If a Duchess, Countess, Baroness, being a widow, marries a commoner, she loses her rank, according to present usage, which seems to be contrary to the statute 21 Hen. VIII. § 33.

LXVII.

It is a singular instance of the wisdom and goodness of Providence, that in the Northern climes, where the scurvy prevails so much, *scurvy grass* is in a manner the only plant (Churchill, II. p. 519.)

LXVIII.

All the European Christians are called *Franks* in the East, by reason that the Frenchmen had so great a share in the first crusade, or expedition to the Holy Land, as is very justly observed by Pere Daniel (vol. II. p. 412.) His words are: "*Quoiqu' on puisse la considérer comme une guerre commune à tous les Princes Chrétiens, elle regarde les François plus que toutes les autres nations, pour plusieurs raisons. Presque tous les seigneurs vassaux de France s'y engagérent. Les Princes qui régnérent dans la Palestine après la prise de Jerusalem, estoient*

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pour la pluspart François, ou des descendants des vassaux de la Couronne de France; et entre autres le fameux Godefroy de Bouillon, qui fuit le premier Roy de Jerusalem: c'est ce qui fit donner en ces païs-là à tous les nations de l'Europe qui y passérent, le nom de Francs, qu'on leur y donne encore aujourd'huy, &c."

LXIX.

Anecdote concerning Lord Barrington.—When he was Secretary of War, application was made to him by three gentlemen, unknown to him, on behalf of a private man that had deserted from an independent company just as they were embarking for North America. The young man came directly to his father's house, and soon began to repent of what he had done; and the request to his Lordship was, that he might be pardoned on condition of his enlisting in a regiment here, there being no possibility of his joining the company. The letter was sent March 2, 1761, got to London on Wednesday, his Lordship moved the King that night, and the answer was received in Derbyshire on Saturday March 7. What was very extraordinary, and most lucky in the case, his Lordship was out of his post on Thursday the 5th.

LXX.

The *Cantabs*, or Academics, of the University of Cambridge, do not often abound with money,

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wherefore one read that verse of Horace, *Cantabit vacuus coram latrone viator*, thus:

"*Cantab it vacuus coram latrone viator.*"

LXXI.

It is very observable, that some of our best drugs come from a vast distance, as Rhubarb from Tartary, and the Bark from Peru; nay, the people of this island would at this time but ill subsist without the Teas of China, and the Sugar of the West Indies; a plain evidence that Providence intended much intercourse and communication between the several parts of the world, and that trade and commerce are not only beneficial, but even necessary, by the very constitution of things. Thus man is by nature a social creature.

LXXII.

The Cambridge Binding was once very celebrated, and I have several books so bound. The person that performed was one Dawson, but he was dead before I was admitted.

LXXIII.

Those uncommonly barbarous Savages described by Dr. Brookes, vol. I. p. 171, from Dampier, are not *North Hollanders*, who are our neighbours here in Europe, but the New-Hollanders, as is clear from the author cited.

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LXXIV.

"There is a little egg sometimes found in hens nests, no bigger than that of a pigeon, which is commonly called a cock's egg; and it is pretended by some that *a crocodile* has been generated from it: but this is a fable, for some of them have been kept thirty years, and have always continued in the same state." (Brookes, vol. ii. p. 135.)—I suppose he means a *cockatrice*, which by some has been thought to be so produced. Hence Owen on the Basilisk or Cockatrice, p. 78. "Authors differ about its extraction; the Egyptians say, it springs from the egg of the bird *Ibis*; and others, from the egg of a cock." This account of the generation of this serpent, no doubt, is a mere fable; but the Doctor's reason or proof of it is something extraordinary, for they might be kept long enough if once they were taken from under the hen. See No. LXXVII.

LXXV.

Dr. Brookes says, vol. II. p. 134, the Cock begins to crow after midnight, which is generally true; but I have heard them crow at nine and ten o'clock at night. The crowing of the hen is reckoned ominous (see Delachamp. ad Plin. x. 21): but hens, when old, will often do it; and this year (1764) I knew a good housewife dispose of two hens for that reason, believing they would not be so prolific now.

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LXXVI.

The Dolphin of the Antients was a fish of the Mediterranean, concerning which see Brookes, vol. III. p. 26; and different from the Dorado, a fish of the Ocean, whose description may be seen p. 149. This author has given a type of both: of the first in the plate p. 6; of the second in plate p. 94. It appears that Painters err egregiously in representing the Dolphin as semicircular; amongst them are the French, who give it in that manner to the *Dauphine*.

LXXVII.

Specimens have been given above (No. LXXIII. and LXXIV.) of the inaccuracies of Dr. Brookes: he is very subject to them; thus vol. V. p. 74, he says, "White thin spar of a rhomboidal form, consisting of six sides," is found "in the forest of dean in Derbyshire." No doubt it should be written *Dean;* but this forest is not in Derbyshire; and I suppose it should be printed "*and* in Derbyshire."—Vol. VI. p. 235, he says, "the best flax-seed is that which comes from the *East* country, and is known by the name of *Ryegate* Flax." Ryegate in Surrey is not famous for its flax-seed, neither is it in the East country, by which the merchants always mean the Baltic; it is evidently a misprint for *Riga*.—Vol. VI. p. 292, he says, "The Turks have a preparation of a certain root that is called *lalep*, which they make

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use of to recover their strength." He means, no doubt, *salep*.—Vol. VI. p. 386: Soda, *seu Kali*, he calls in English *Grass-wort*, see again in the same page; whereas it ought to be *Glass-wort* (see Quincy, p. 166).—Vol. VI. p. 197, *Fungus pulverulentus, sive crepitus Lupi*, is called Puff-balls, or Bull-fists; but I believe no other author ever called it by the name of Bull-fist, or Bull-foist, but rather Wolf-fist, which answers to *Crepitus Lupi* (see Boyer's Dict. *v.* Vesse de Loup.; Benson's Vocab. *v.* polf-fert; and Littleton's Dict. *v.* Fuzbal). These are strange inaccuracies, chargeable either on the Doctor or his Bookseller. There are abundance of mistakes in the six volumes of Natural History, though not so gross as these.

LXXVIII.

The virtues of Sage are acknowledged all the world over. "It is commonly said, that the Chinese wonder we should buy their tea, when we have so much sage of our own, which they take to be much more excellent." Dr. Brookes, vol. VI. p. 363. In the Schola Salernitana the verse runs, cap. 60.

"*Cur moriatur homo, cui Salvia crescit in horto?*"

In which chapter see the virtues of Sage specified.

LXXIX.

Of the Nectarine produced on a Peach-tree see Gent. Mag. 1763, vol. XXXIII. p. 8; and

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some curious researches concerning it 1786, vol. LVI. pp. 735, 854, 947.

LXXX.

Of brandy made from the Potatoe, see Gent. Mag. 1749, vol. XIX. p. 123; of bread made from it, 1767, vol. XXXVII. p. 590; 1768, vol. XXXVIII. p. 590; 1778, vol. XLVIII. p. 407; 1779, vol. XLIX. p. 393.

LXXXI.

There are some gross mistakes in the following passage of Boerhaave's Lectures on the Lues Venerea, p. 3. Columbus "then sent his brother, Bartholomeus Columbus, into Britain, to see if he could prevail on King Henry VIII. to promote his design." But this was in the year 1480, when Henry VII. was on the throne (Churchill's Coll. vol. II. p. 575). Boerhaave goes on, "To him he presented a map, wherein was delineated the now newly discovered world," meaning America; and concerning this map, see Churchill, l. c. He goes on, "Being repulsed here also, he (Christopher Columbus) went into Spain," as if Christopher tried not his fortune in Spain, till such time as Bartholomew had failed in his application in England; whereas he went at the same time to Spain that his brother Bartholomew was sent into England: the reason was, he was apprehensive he might miscarry in his solicita-

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tions in Spain, which would force him to make his proposals to some other Prince; wherefore, to save time, he was willing to negotiate with our King Henry at the same time he was trying his fortune in Spain. Christopher the Admiral was so far from waiting for the event of things in England before he went into Spain, that he had gone his voyage, and was returned with success, before his brother Bartholomew had finished his affairs in England." Churchill, l. c.

LXXXII.

Dr. Fuller, measuring the breadth of the Holy Land from East to West, takes it from Ramoth-Gilead to Endor, computing it seventy miles (see History of Holy War, p. 28); but there is a mistake, I presume, of *Endor* for *Dor*, this last lying on the coast of the Mediterranean, and Endor being more within land.

LXXXIII.

Hugh le Grand, brother of Philip I. King of France, who went in the first expedition to the Holy Land, is called by Fuller in Holy War, p. 56, *et alibi*, Great Hugh; as if he took his name from his high birth: but Father Daniel will inform you that he had the name neither from his great birth, nor his great actions, but bore it in memory of Hugh le Grand, father of Hugh Capet. Daniel, vol. II. p. 420.

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LXXXIV.

Dr. Fuller, in his History of the Holy War, all along represents the Turks as being masters of the City of Jerusalem at the time of the first expedition when it was taken by Godfrey of Bouillon; whereas, as appears from Pere Daniel, the Saracens had then recovered it from the Turks.

LXXXV.

There is an expression in Fuller's Holy War, p. 84, which wants some explanation: the suggestion, he says, was to young King Baldwin, that he "needed none to hold his hand to hold the sceptre:" meaning that he was then of age to reign himself without any help from his mother, or her implements; and the allusion is to a service at the Coronations of our Kings, when the Duke of Norfolk, by virtue of his tenure of Wirksop manor, co. Notts, supports the Royal Arm whilst he holds the Sceptre. See Ogilby's Coronation of King Charles II. p. 181.

LXXXVI.

There is another expression in the same Author, p. 90, that wants a little illustration: he says, speaking of the Low Countries, "If Francis Duke of Anjou with his Frenchmen had well succeeded, no doubt he would have spread his bread with their butter:" hinting at the excellent butter they have in this country.

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LXXXVII.

On Odo's Seal, upon which I have written some remarks, you have the Earl on one side with the letters O Є ITA: and on the other the Bishop, with the single letter E. Now I conceive that as the inscription on the Conqueror's Seal is in verse, and what they call Leonine verse, this inscription might be of the same kind, and might allude to Odo's double character of Earl and Bishop, thus,

hic comes Odo ЄquITAt
baiocEnsis episcopus hic stat.

Certainly the spaces between the few remaining letters, which are here exhibited in capitals, will admit of these insertions. However, the conjecture is too bold, and therefore I durst not insert it among the other remarks.

LXXXVIII.

On the Reverse of the Coronation Medal of King George III. Britannia crowns the King, with the inscription PATRIAE OVANTI, which is faulty in construction, as there is nothing there to introduce that case: it ought rather to be PATRIA OVANTE, or the Ablative Absolute.

LXXXIX.

The Author of the Dramatic Pastoral, by a Lady, occasioned by the Collection at Gloucester

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on the Coronation-day of George III. for portioning Young Women of Virtuous Characters, printed at Gloucester, 1762, 4to, was Elizabeth Thomas, wife of the Rev. Mr. Thomas, Rector of Netgrove, in that county. Her maiden name was Amherst; and she was sister of Sir Jeffrey Amherst, Knight of the Bath.

XC.

Sir William Davenant's nose was injured by an amour he had with a girl, of which A. Wood has given an account in Athen. Oxon. vol. II. col. 412; and which Sir John Suckling glances at in these lines:

"Will Davenant, asham'd of a foolish mischance,
That he had got lately travelling in France,
Modestly hop'd the handsomeness of his Muse
Might any deformity about him excuse."

Where it is evident Sir John alludes to this distemper's being called the *French* Disease; and consequently there is in fact no difference between him and Mr. Wood. Cibber, therefore, in the Life of Sir William, did not understand Suckling, when he writes "Suckling here differs from the Oxford Historian, in saying that Sir William's disorder was contracted in France: but, as Wood is the highest authority, it is more reasonable to embrace his observation; and probably Suckling only mentioned *France*, in order that it might rhyme with *mischance*." It does not

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appear that Davenant had ever been in France when this accident befell him.

XCI.

The above is not the only mistake in Cibber's account of Sir William Davenant: he says, "Sir William (in Gondibert, lib. iii. cant. 3; but read 6th.) brings two friends, Ulfinore the elder, and Goltho the younger, on a journey to the court of Gondibert:" whereas it was to the court of Aribert.

XCII.

Wood, Ath. Oxon. vol. II. col. 413, speaking of the *Triumphs of Prince D'Amour*, a production of Sir William Davenant's, calls it "A Masque presented by his Highness at his Palace in the Middle Temple, the 24th of Feb. 1635:" where by *his Highness* you are not to understand Prince Charles, afterwards Charles II. for he had no Palace there, but Charles the Elector Palatine, who was then in England (Rapin, vol. II. p. 292,) and was lodged, I presume, whereabout *Palsgrave Head Court* now is; though Rapin says he and his brother Rupert were lodged in the King their Uncle's Palace. But query whether Charles I. had any Palace in the Middle Temple. Cibber, vol. II. p. 89, takes it right, that the Exhibitor was the Elector; but he is mistaken in making him brother-in-law to Charles I. for he

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was his nephew; the brother-in-law, Frederic, father of Charles the Elector, and the nephew of Charles I. being dead when the Mask was presented: this was 1635, and he died 1632.

N. B. Both Wood and Cibber say the mask was presented by his Highness; and yet by Cibber's account it appears to have been presented by the Society of the Middle Temple for the entertainment of his Highness. This matter may be cleared by a view of the Mask in Sir William Davenant's Works, particularly of the maskers names.

XCIII.

Dr. Harris, who was a furious zealot in his opposition to Popery, expresses a great dislike to Augustine the Monk being called *the Apostle of the English*, disapproving both of the word *Apostle* in this case, and allowing him little or no merit in regard of the Saxons, who, he insinuates, had others to preach to them (Harris's History of Kent, p. 498.) Now besides the Anglia Sacra, which he cites, many Authors have called this Prelate by this name; as Eadmerus, p. 100; Ingulphus, p. 11.; Ric. Cirenc. p. 17; Bishop Godwin in his Henry VIII. p. 93; Somner's Antiq. Canterb. pp. 21, 25, 28, 29; Lambarde, Peramb. p. 86, and Top. Dict. p. 356; Heylin, vol. I. p. 265, 267.

For my part, I see no harm in this expression: for as to the word Apostle, which Dr. Harris

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would have restrained to those that were sent by Christ himself, it is used at large of such as preach the Gospel, as Dr. Cave will shew you in his Introduction to Lives of Apostles, p. xiv. And this was done by Augustine here in England. And then, though the Britons had doubtless the Gospel preached to them before his time by other means, yet Augustine was doubtless chiefly instrumental in converting the Saxons or the English (see Bishop Godwin, l. c.)

XCIV.

The Motto under the Arms of the Corporation of Cutlers at Sheffield is, *pour parvenir a bonne foy,* of which no sense can be made; and I should think it must be a corruption, through ignorance and length of time, for, *pour parvenir ayez bonne foy,* that is, "to succeed in business, take care to keep up your credit;" a sentence very proper for a trading, and especially a manufacturing Corporation.

XCV.

The book intituled "The Hereditary Right of the Crown of England asserted," was supposed to have been written by Mr. Hilkiah Bedford; but the true Author of it, as has since appeared, was Mr. George Harbin, A. M.

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XCVI.

The Arians are much pressed with the argument, that if Christ be not God, their worship of him is idolatrical, since nothing but God can, according to Scripture, be an object of divine worship. Certainly it is a strong presumption in favour of the doctrine of the Trinity, that as Christ came particularly to destroy the Devil and all his works, and to that end to put a stop to the great and spreading sin of idolatry; it cannot be supposed that God would leave such an opening, and give so much encouragement to idolatry in his word, as he has done, in case Christ be not God: for it is very clear from Scripture that the sons of men are directed there to worship, and to pay all divine honours to him.

XCVII.

Another argument in favour of the doctrine of the Trinity, and as plain a one as any, is this, that Christ made the world. That Being that made the world, is what we call God: But now in Scripture it is asserted over and over that Christ made the world.

XCVIII.

The late Dr. James Tunstal brought with him up to London in 1762, from Rochdale, in Lancashire, where he was Vicar, his annotations on

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the three first Books of Cicero's Letters to Atticus, and offered them to Mr. William Bowyer, for him to begin to print; but Mr. Bowyer desired to have the whole copy before he began, and upon that footing required the Doctor to take them back with him into the country. This he agreed to; but, alas! he never left London, but died there in a few weeks after. The Doctor, when he came up to town, was in a precarious state of health, which Bowyer was sensible of, and therefore doubted whether he would ever live to finish the work; and this was the true cause of his declining to set his press a-going.

XCIX.

It is remarked of Archbishop Laud that he passed through every one of our ecclesiastical offices, from the Curate to the Archbishop. I think it almost as extraordinary, that the late Dr. William George, Provost of King's College and Dean of Lincoln, had never been Curate, Vicar, or Rector, in all his life.

C.

John Toland was an Irishman, and, it has been said, was illegitimate; but Des Maizeaux endeavours to wipe off this aspersion by producing a testimonial given of him in 1708, by the Irish Franciscans of Prague, which runs, "*Infrascripti testamur Dom. Joannem Toland ortum esse ex*

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honestâ, nobili, et antiquissimâ familiâ, quæ per plures centenos annos.... in Peninsulâ Hiberniæ Enis-Oën.... perduravit:" but how does this come up to the point; since he might still be illegitimate, though his father was of a good family—a Popish Priest, for example, as some have asserted? The testimonial, in my opinion, does not at all clear up the case of his birth.

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CENTURIA QUINTA.

I.

THERE is a Copy of Verses prefixed to Hakewill's Apology by John Down (Dundus), S. T. B. of Cambridge, concerning whom Hakewill says, "One more testimonie I will adde, but that one instead of many, sent me from a deare friend, and neare neighbour of mine, whose station in the Church of God had it beene answerable to his gifts, hee should doubtlesse have moved and shined in an higher and larger spheare than he did." This John Downe, it seems, was sometime Fellow of Emanuel College, Cambridge, and was Rector of Instow in Devonshire, where he died in 1633; and Dr. Hakewill, who was Rector of Heanton in Devonshire, and consequently his neighbour, preached his funeral sermon from Daniel xii. 3. (See Wood's Athen. Oxon. vol. II. col. 125.)

II.

Dr. George Hakewill translated the English Life of Sir Thomas Bodley into Latin: it seems he was his kinsman (Wood, Ath. vol. II. col.

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125); and William Hakewill his elder brother was Sir Thomas's executor.

III.

The Hammer-cloth is an ornamental covering for a coach-box: the coachman formerly used to carry a hammer, pincers, a few nails, &c. in a leather pouch hanging to his box, and this cloth was devised for the hiding or concealing of them from public view.

IV.

Monsieur Huet, to prove the bravery of the antient Egyptians, cites, among other authorities, their obstinate courage in fighting for the Persians against the Ethiopians, as related by Heliodorus in his 9th book; which I cannot but wonder at, as the Ethiopics of Heliodorus is a romance, and the battle in question was all the product of the author's imagination. Huet, Hist. du Commerce, &c. p. 295; who observes also, p. 314, upon the same doubtful authority, and taking this war for a real event in history, that the emerald mines on the frontiers were the occasion of it.

V.

Tin, from the French *Etain*, which is from the Latin *Stannum*, is the metal of that name so plentifully gotten in the West of England; but

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we also give this name to thin plates of iron washed over and whitened with this metal. The French call this last much more properly and expressively *Fer-blanc*, on account of the whiteness of its tin covering.

VI.

The accounts we have of the *Vampires* of Hungary are most incredible. They are Blood-suckers, that come out of their graves to torment the living; and when the grave of such are opened, the body is found succulent and full of blood. They are alluded to by the Author of the Specimen of Mistakes in Dugdale's Baronage, p. 205; and are, by the accounts given of them, not greatly different from the *Brucolaques* Monsieur Huet speaks of in the Huetiana, p. 81. As for the etymon of *Vampire*, I take it to be French, *Avant-pere*, or Ancestor, being abridged into *Vampere*, just as Vanguard is from *Avant-guard*, Vantage from *Advantage*, Vanmure from *Avant-mure*, Vambrace from *Avant-bras*, &c.

VII.

We have certain terms or expressions which in a very little time will become obscure; they are already obsolete, and in a few years may grow unintelligible. The *Apostle-spoons* are a sort of spoon in silver with round bits, very common in the last century, but are seldom seen now. The

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set consists of a dozen, and each had the figure of an Apostle, with his proper ensign, at the top. I have seen, in my time, two or three sets, but at present they are exceeding scarce. *Peg-Tankards*, of which I have seen a few still remaining in Derbyshire, have in the inside a row of eight pins one above another, from top to bottom; the tankards hold two quarts, so that there is a gill of ale, *i. e.* half a pint Winchester measure, between each pin. The first person that drank was to empty the tankard to the first peg or pin; the second was to empty to the next pin, &c.; by which means the pins were so many measures to the compotators, making them all drink alike, or the same quantity; and as the distance of the pins was such as to contain a large draught of liquor, the company would be very liable by this method to get drunk, especially when, if they drank short of the pin, or beyond it, they were obliged to drink again. For this reason, in Archbishop Anselm's Canons, made in the Council at London in 1102, Priests are enjoined not to go to drinking-bouts, nor to drink to Pegs. The words are: "*Ut Presbyteri non eant ad potationes*, nec ad pinnas bibant (Wilkins, vol. I. p. 382). This shews the antiquity of this invention, which at least was as old as the Conquest. Dutch *Tankaerd*, probably from Latin *Cantharus*: transposition of letters is common; Gallon is from *Lagena*, as is *Flaggon*.

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VIII.

The *Huetiana* I esteem the best of the books of that sort; and yet, methinks, the learned author is too severe upon the Scaligers and Du Plessis-Mornay.

IX.

The phrase is, *as dear to me as my eyes.* A certain person given to hard drinking had brought an inflammation into his eyes, indeed had almost drunk himself blind; he went to a Physician for advice, when he was told, he must either leave his bottle, or he would quite lose his sight; on which he said, *Then farewell dear eyes!*

X.

Herba digitalis with us is the Fox-glove, a word which signifies *Lemurum Manicæ,* for so Mr. Baxter, in Glossary, p. 5. " *Nam et digitalis herba, nostrati vulgo* Fox-gloves, *dicitur corruptè pro* Folcs-gloves, *sive Lemurum Manicæ, veteribus Britannis Menig Eilff Uylhon, corruptè hodie Elkylhon, quod idem valet. Sunt enim Britannis Eilff Uylhon, nocturni Dæmones, sive Lemures; cum Saxonibus Folces dicatur* minuta plebs, *et forsan etiam manes.*" Now the French on the contrary call this plant our Ladies-gloves, *Gans de nostre Dame,* (see Cotgrave, *v.* Gant.)

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XI.

Jones, in his pamphlet on Buckston of Bathe, p. 12, says, the Ladies for their diversion within-doors, in case the weather permits them not to go abroad, "may have in the ende of a benche, eleven holes made, intoo the which to trowle pummetes, or bowles of leade, bigge, little, or meane, or also of copper, tynne, woode, eyther violent or sofn, after their own discretion; the pastyme Troule in Madame is called:" in the margin *Trol in Madam.* This play was no other than Nine-holes (or *Crates* as we call it in Derbyshire); in French *Trou Madam,* which Cotgrave calls *Trunks,* or the *Hole,* and Boyer more fully, "*Trukks, Troll-madam, Pigeon-holes,* or *Nine-holes,* a game so called."

XII.

It appears from the word *mainprise,* that *mainpernor,* as the Lawyers call it, comes from *main prendre,* and is in fact no other than *main-preneur;* the cause of the mistake in putting the *r* after instead of before the vowel *e,* was probably the abbreviate way of writing, *mainpⁿr,* which through unskilfulness was read *mainpernor.*

XIII.

The two learned Frenchmen Monsieur Menage and Monsieur Huet seem to be so equal

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both in point of parts and erudition, that one knows not which to prefer to the other. However, they are so far alike, that they may be aptly compared together. Menage perhaps might be the greater linguist, and the learning of Huet rather the more extensive.

XIV.

Applications of passages in the Classics, when they are perfectly accommodate, always give pleasure; they must be of such as are very generally and commonly known: an instance or two has been given already in these Centuries, and I here give the following.

A friend of mine lives in an old castle covered with ivy, to which he applied, and certainly very properly, the words of Virgil concerning old Charon,

"*Jam senior, sed cruda* arci *viridisque senectus.*"

There is a print of John Bristow, Esq. a very rough Gentleman of Nottinghamshire, whom the Duke of Newcastle made Keeper of the Beasts at the Tower; for which post he was exceedingly well adapted, and the motto under the print is equally proper,

"*Leonum arida Nutrix.*"

HOR. Ode I. 22.

One who was learning *thorough-bass* was observing how difficult it was, and how long he

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should be in learning it: the friend replied, ay, ay,

"*Nemo repentè fuit* turpissimus—"

JUVENAL.

See Century IV. No. LXX. where there is a pun along with the application; as also in the following: Says Vere Foster to Dr. Taylor, "why do you talk of selling your horse?" The Doctor replied, "I cannot afford to keep him *in these hard times.*"—"You should keep a *mare,*" says Foster, "according to Horace." "Where," asked the Doctor, "does Horace say that?" "You remember," says Foster,

"*Æquam memento* rebus in arduis
Servare."

XV.

The Meagre Father, mentioned by Dr. Lister in his Journey to Paris, p. 134, under the description of F. P. I take to be Father Plumier, of whom he often speaks, as p. 62, 72, 95.

XVI.

The late Mr. Vertue observed to me, that the word *Engraving* did not so precisely express his occupation as it ought to do; for says he, to *engrave* is only to cut in, and the etcher does that, as also the seal-cutter; wherefore we, to be distinguished from them, might not improperly, as we use a tool called a *burin*, be called *Burinators*, and the Art, *Burining*.

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XVII.

Leland, in his Itinerary, vol. VI. p. 2, says, "Now remaineth to Ashford the only name of a Prebend;" from whence it has been generally understood that *Prebendary* was the proper title of the Head or Governor of the College or Secular Foundation of Ashford in Kent (See Philipot's Villare Cant. p. 56; and Dr. William Warren's papers in the Vicarage-house at Ashford.) But this term is never used, as I remember in that sense, that is, for the Head of a College, or any other foundation; and therefore what Leland meant to tell us was, that the Head of Ashford College was at that time a Prebendary of Canterbury, to wit, Richard Parkhurst, who stands the first Prebendary in the fourth stall of Canterbury (See Mr. Battely's Cantuaria Sacra.) Canterbury Cathedral was founded in 1542, so that when Mr. Leland was in Kent he found Richard Parkhurst prebendary of Canterbury, and president of the College of Ashford; and there is the rebus of Richard Parkhurst now remaining in a window of the College, *viz.* a park, and on the top of an hill in the park stands the letter *R*, and on the outside under the park-gate, is written HVRST, and round the park in a circle VERITAS LIBERABIT: R. P. appears also in various places there. The proper appellation of this President, or Provost, was, *Magister* or

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Master, as appears from an indenture in the chest in the vestry, made 3 Hen. VIII. (See also Bishop Tanner, p. 228.) Query, whether Mr. Leland did not apprehend Ashford to have been a Prebend founded in the Church of Canterbury; his words seem to imply that; but he is strangely mistaken in that, if he did.

XVIII.

Henry Wharton, A. M. has put the name of Anthony Harmer to his Remarks on Bishop Burnet's History of the Reformation, (see Wood's Ath. vol. II. col. 874). Now I am of opinion there has been a mistake of somebody's in regard to this name, and that it should have been *Wharmer*; for *Anthony Wharmer* is the Anagram of Henry Wharton, A. M.

XIX.

It falls not within the compass of my remembrance, that a customary Dram-drinker ever left it off. A young man fell into this way; his Wife, perceiving it, was very uneasy, and at last acquainted his Father with the truth: the father about that time was to make a journey into the North of England for six weeks, and as a probable means of breaking his son of the pernicious habit, insisted on his going with him: the Servant had private orders to take no bottle in the

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cloak-bag, as also to watch his son, along with himself, to see that he called for and took no spirituous liquors in the course of the journey. They set out; and neither the Father, nor the Servant, could ever find, by the strictest watchfulness and observation, that the young man drank a single dram all the time they were out. Upon this, the Father had great hopes his Son was now weaned from his bad habit; but the young man had not been at home many days before he resumed it, and the event was, that in a year or two it put an end to his life.

XX.

We are apt to say, in a proverbial way, "as rich as a Jew;" but the Jews, take them in general, are not a rich people; there have always been some few among them that were immensely wealthy, and it was from the observation of these few that the proverb arose.

XXI.

A Jew, in an instrument of his, uses the Christian way of computing time, by which he seems to acknowledge that Jesus of Nazareth was the true Messiah, "*usque ad festum S. Michaelis anni incarnationis Domini millesimi centesimi LXXVI.*" Tovey, p. 36. This is very remarkable; but I presume it was done of course by the Christian lawyer or clerk, and for the sake of

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gratifying the party, who was a Christian. In the same author, p. 37, a Jew mentions the feast of St. Lucia, by which he acknowledges her to be *a saint*.

XXII.

Dr. Tovey, p. 14 of Anglia Judaica, relates a story from Giraldus Cambrensis; he makes a serious affair of it, pronouncing Giraldus *no trifler*, and yet it is nothing but a mere piece of jocularity, or a witticism upon names. The Doctor begins the story thus: "A certain Jew having the honour, about this time, to travel towards Shrewsbury, in company with Richard Peche, Archdeacon of Malpas, in Cheshire; and a reverend Dean whose name was Deville, &c." This Dean, I suppose, was a rural dean, as being named after the Archdeacon, and his name, I imagine, was *Diable*, or perhaps *Diantre*, the French words; for which Giraldus has *Diabolus*. But there never was any such title as Archdeacon of Malpas; Richard Peche, afterwards Bishop of Coventry and Lichfield, was Archdeacon of Chester, in which archdeaconry Malpas lay; and in Giraldus, he is not called Archdeacon of Malpas, but only of that district, for so his words run: "*Profecti sumus inde versus Wenloch, per arctam viam et præruptam, quam malam plateam vocant; hic autem contigit nostris diebus, Judæo quodam cum Archidiacono loci ejusdem cui cognomen* Peccatum, *et Decano cui nomen* Diabolus,

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versus Slopesburiam iter agente," &c. from whence it is plain, he is only entitled Archdeacon of those parts where *mala platea* was situated.

XXIII.

Denlacres, in Dr. Tovey, p. 59, is the father of Hagin the Jew, and the name is so written again below; but I presume it is a misnomer for Deulecres; for see p. 36, where the like Jewish name occurs. I suspect that *eum crescat*, p. 9, is the same name, *Deus* being understood before it; this being Latin, and the other French, and the import thereof alike, *God prosper him!* N. B. There was a religious house near Leek, in Staffordshire, of this name, and so called from the same etymon. See Dugdale's Monasticon.

XXIV.

Dr. Tovey thinks it strange (p. 10,) that our records, or historians, make not the least mention of the Jews in the long reign of Henry I.; but he forgets the instrument printed by himself (p. 61) of the second year of King John. That instrument is a full evidence that the Jews greatly flourished here in the time of Henry I.

XXV.

Our Kings formerly looked upon the Jews as their property; see Dr. Tovey, p. 3, and pp. 55 and 59, where we have these expressions: "*Et si quis ei super ea forisfacere præsumpserit, id*

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ei sine dilatione.... emendare faciatis, tanquam dominico Judæo nostro, *quem specialiter in servitio nostro retinuimus.*" So p. 42, the King says, *Judæus noster,* and p. 45, *Judæi sui;* see the same author *passim:* but as remarkable a passage as any is that in p. 64, which the learned editor seems not to have understood. King John, in his charter there, says, "*Et præcipimus quod ipsi quieti sint per totam Angliam et Normanniam de omnibus consuetudinibus et theloniis, et modiatione vini, sicut nostrum proprium catallum:*" in which place the Jews are expressly called the King's *chattels*; but the Doctor, in his representation of the substance of this charter (p. 63), gives it thus, "That they should be free, throughout England and Normandy, of all custom, tolls, and modiations of wine, *as fully as the King's own chattels were;*" it should rather be, *as being our own chattel,* property, or vassals.

XXVI.

The Jews here, in the time of king John, were permitted by the charter of that King, in the second year of his reign, "*Omnia quæ eis apportata fuerint, sine occasione accipere et emere, exceptis illis quæ de ecclesia sunt, et panno sanguinolento.*" The difficulty is, to know what is meant by *panno sanguinolento.* Mr. Madox, in the History of Exchequer, p. 174, translates it,

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cloth stained with blood; but Dr. Tovey, p. 62, says, "I believe it signifies no more than deep red, or crimson cloth; which is sometimes called *pannus blodeus*, or bloody cloth, relating merely to the colour of it;"..."but why the Jews were not permitted to buy red cloth is to me a secret; bloody cloth, strictly so called, I think they would not buy." The Doctor, I am of opinion, is right in his interpretation; for I observe that what the Annals of Dunstaple (p. 131) call *pulvis rubeus*, Matthew Paris (p. 317) calls *terra sanguinea;* and the Annals themselves there say, that the people, by means of that red dust, "*Cœlum quasi sanguineum conspexerunt;*" plainly shewing, that *sanguineus* at this time was the same as red, and was used in speaking of any thing for that colour. So Virgil:

——— "*Si quando nocte cometæ*
Sanguinei lugubre rubent."

Æn. x.

But, as he does not decide as to the cause of the prohibition, there is room for conjecture, and one may be allowed in so doing. Now I look upon it that *red* was, if I may so speak, the Christian colour; the Jewish colour was *white* (Tovey, p. 79); and red, on the contrary, seems to have been appropriated to the Christians; hence the Croisees wore a red cross as a badge; and the Red Cross Knight, in Spen-

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ser, represents the Christian Knight. The Pope and the Cardinals all wear purple, and the hat is of this colour. I conceive, therefore, that the Jews, the sworn enemies of Christianity and all that belonged to it, might have been observed at this juncture despitefully to use and trample upon this colour, on that account; wherefore provision was here made, that, for avoiding of such indignity, the cloth of this colour should never come into their hands.

XXVII.

Many edifices have been called *Follies*, as Judd's Folly in Kent, Pegge's Folly on the Moors West of Beauchief, &c. This is antient; for the castle begun at the suggestion of Hubert de Burgo in Wales, in 1228, was named by himself *Stultitia Huberti*, and proved to be so at last. (M. Paris, p. 351.)

XXVIII.

Rapin (I. p. 267.) represents St. Augustine's at Canterbury as the Chapter of the see. This is a pardonable error in a Foreigner, but ought to have been noted by his translator or annotator, who were Englishmen; for the Chapter there consisted of the Monks of Christ-Church, and not of those of St. Augustine, whose house was without the walls of the city.

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XXIX.

It is very common, I have observed, for old men, when other passions and appetites forsake them, to become slaves to their palates, and to think much upon eating and drinking; but, alas! the taste has then lost its exquisiteness, and is little capable of being highly gratified; for the nicety and acuteness of this abates along with those of the other senses.

XXX.

In reading the Monkish Historians, one every now and then meets with such expressions as these, "*Dominica, quâ cantatur quasimodo-geniti; Dominica, quâ cantatur Lætare Jerusalem,*" &c.; for the understanding of which, it is necessary to note, that one part of the mass consists of the *Introit* (indeed it begins with that part), which was always sung where there was a choir: and as those *Introits* vary every Sunday, the Sunday may be properly specified by the first words of the *Introit*. Thus, *Quasimodo-geniti* imports Low Sunday, the Introit on that day beginning with these words; and *Lætare Jerusalem* signifies, for the same reason, the fourth Sunday in Lent, &c. And, that I may observe this by the way, *Requiem*, in Shakspeare, means a Hymn sung to implore rest to the dead, because the Introits in the masses for the dead begin with

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this word; nay, this word *Requiem* is almost become an English word.

XXXI.

"*In crastino quidem diei dominicæ Nativitatis Johannis, Monemutensis vir nobilis qui cum rege militabat in Wallia*," &c. (M. Paris, p. 393.) This is related immediately after the year begins, which in this author is at Christmas; and the next paragraph begins, "*In ipsis præterea diebus natalitiis;*" and the next after that, "*Deinde, infra octavas Epiphaniæ.*" So that it is very plain, the transaction there spoken of could not pass at *Midsummer*, that being six months too late; but must be in the Christmas holydays. Besides, who would ever say, "*In crastino diei dominicæ Nativitatis Johannis?*" when that festival lasts but one day. The description is proper for the festivity of Christmas, which continued for twelve days; but not to the Nativity of St. John Baptist. What ensued at Midsummer is related after (p. 406); and one would suppose Matthew would have said *S. Johannis*, as pp. 406, 439, 534, 538.—And what can *Monemutensis* mean? Does this author, or any author, when a person is first mentioned, ever drop his Christian name? In the sequel of a story, this may be done; but it is very unnatural to do it in the first part of it: to call a man at the first by his naked surname, and afterwards by his Christian,

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as is done in this paragraph. All this now may be cured by altering one letter, and changing the place of the comma, thus, "*In crastino quidem diei Dominicæ Nativitatis,* Johannes *Monemutensis,*" &c. The time therefore is the morrow of the Sunday after Christmas; and the person is John of Monmouth, who is expressly so called in the very paragraph, and is often mentioned in this history as a great soldier of king Henry's.

XXXII.

To *Shend* is a good old English word, signifying to spoil, ruin, or destroy. It, and its participle *shent*, is used by Dryden and Spenser, as Dr. Johnson will shew; to whom I may add Fairfax in his Tasso, Skelton, the Mirrour of Magistrates, the Invective against Cardinal Wolsey and Chaucer. I have also met with the word *unshent*, in the Mirrour. It comes from the Saxon ȝcendan, *c* in that language having often the power of *ch*, when it precedes *e*.—*Townshend* is therefore a surname very properly conferred on any great warrior, as all our gentlemen of family formerly were. It answers to the French *Sacville*, and to the Greek πολίπορθος; Demetrius was called πολιορκητὴς, and περσέπολις or περσέπτολις was one of the names of Pallas, or Minerva; see Bourdelotius ad Heliodorum (p. 62.) The Latins did not deal much in compounds; but yet we

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have the word *urbicapus* in Plautus. Now as these epithets all correspond so well with the sense of the English name of Townshend, as given above; they seem to shew that to be the true etymology of it.

XXXIII.

Horace seems to have been much such a soldier as Sir John Suckling; Od. II. 7. Suckling's Poems.

XXXIV.

There seems to be some remains of the office of the Precentor in our Parish Clerks giving out the words of the Psalm line by line.

XXXV.

Richards's Welsh Dictionary would have been as useful again, especially to us Englishmen, if, instead of the Welsh Proverbs, he had given us an English and Welsh part.

XXXVI.

I have heard it observed that no Musician was ever a great Scholar; but the observation was made by one who was no musician, though he was a most excellent scholar himself; and I think he forgot Athanasius Kircher, Mersennus, Meibomius, and others.

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XXXVII.

When a very extensive dealer breaks, he commonly ruins many others; just as at skittles, the great pin tumbles down several with its fall that stand around it.

XXXVIII.

A little old man kept himself very dirty; whereupon one said, he was like the 11th of December, meaning the shortest day.

XXXIX.

King John was buried at Worcester (M. Paris, p. 288; Lewis's Life of Caxton, p. 136, 137.); but my MS Chronicle, p. 195, says, *Wynchestre*; and see Lewis's Life of Caxton, p. 136, in both columns, and p. 34, where Mr. Lewis writes, "which difference, perhaps, might be occasioned by the old spelling the names of these two places, thus, Wyncestre and Wyncestre, and the one being mistaken for the other." But I doubt *r*, in this Saxon form *p*, was not in use in the 13th century; wherefore I rather esteem it an error occasioned by the haste and hurry of transcribers.

XL.

We have a saying, *No God ha' mercy to you*; meaning, No thanks to you; but *quære*, whether it be not a corruption of, *No God remerci*

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to you: as much as to say, God owes you no reward for it; you have no merit in it. And yet, perhaps, the first formula may stand, *God ha' mercy* being in sense much the same as reward or recompence.

XLI.

Nicholas Faber Petrascius, a noble young gentleman of Provence in France, who has great knowledge and sagacity in the study of coins (Camden, col. cix.) is Nic. Claud. Fabric. Peireskius, whose life is written by Gassendi, and who was indeed a man of most admirable sagacity (see Hearne's Preface to Curious Discourses, p. xvii.) and was particularly well skilled in coins.

XLII.

The person intended by Montfaucon (II. p. 280) as an Expatiator on the word *Endovellicus*, I presume is Thomas Reinesius. See Grævii Syntagma.

XLIII.

Our Sciolists will often write *Musæum* for *Museum*, as Mr. Thoresby, in the account he has given us of his Collection of Rarities, and others; but the Greek word is Μουσεῖον, *i. e.* Museum, in English. A like mistake is incurred in regard to *Medea*; the Greek is Μηδεια, and the Latin should be *Medea*; yet Piers, in his edition of Euripides his play, writes *Medæa*.

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XLIV.

Mr. Hearne suspects that many of John Leland's papers have perished, "amongst which," he thinks, "might be those concerning Oxford, especially if they carried the antiquity of it higher than Cambridge, and fell into the hands of a *person* that envied that piece of glory (if indeed it may be looked upon as just cause of glory) to Oxford." (Hearne, in Leland's Itinerary, II. p. 88.) The person intended in this sarcasm is Sir Simon D'Ewes; for see Hearne's edition of Spelman's Life of Alfred, p. 192.

XLV.

There is something surprising in the following passage in Mr. Hearne's Preface to Leland's Itinerary, p. viii. "I cannot, however, but here take notice that whereas Dr. Gale has spent several words about the true reading of this passage in the second journey of Antoninus, *A Blato Bulgio Castra exploratorum*, and gives several conjectures about *A Blato Bulgio*; I think that there is no reason to doubt that, without adding or taking away a single letter, *Ab lato bulgio* is the true genuine reading; for so I find it was written in an old MS. the lections whereof are put down by some learned hand in one of our Bodleian copies of *Suritas'* edition; yet this observation is unhappily missed in the improvements that

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were lately made to Dr. Gale's Annotations..... What confirms this lection is the signification of *bulgium*, which is the same with the British or Welsh *Bwlch*, i. e. *incile*, or *æstuarium*. The epithet *latum* was added to distinguish it from other lesser æstuaries," &c. This, you observe, is a direct remark on Dr. Gale's Commentary; and yet the Doctor (p. 34) has these very words: "*Simplicissima hujus vocis lectio esset* Ab lato Bulgio, *scilicet* ab lato æstuario; *situ enim tali* Bulgium *hoc gaudet, et promontoriolum impendens hodie* Boulnesse *dicitur; jamque etiam Britannorum linguâ* Bwlch *est* incile, *vel* quidvis fractum. *Et quemadmodum Antoninus alibi* ab Stilida Zephyrium, *et* ab Scabris Falesiam, *ita et hoc in loco* ab lato Bulgio *scripsisse potuerit.*"

XLVI.

Dr. Plott, in Leland's Itinerary, II. p. 136, says, "The birds called *Wheat-ears* are found only in Sussex;" but this is a great mistake, for we have them on the commons in Derbyshire, where they go by the name of the *Stone-smatch*. I have seen them also frequently in Kent.

XLVII.

Hearne, speaking of Giraldus Cambrensis, reciting his description of Ireland for three days together before the University of Oxford, according to the number of the three distinctions

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into which the work is divided, says: "After which it was dispersed abroad, and divers copies were taken, that being the usual way of publishing books in those times, *when none were permitted to be transcribed and exposed till they had received, by such a public recital, the approbation of the best judges.*" But this is so far from being true, that very few works were at this time rehearsed.

XLVIII.

Ovid, concerning one's native country, writes,

Nescio quâ natale solum dulcedine cunctos
Ducit, &c.

on which W. Vallans, in Leland's Itinerary, V. p. vi. has these words, "Ovid said, he could not tell how it came to passe, nor whence it should proceede;" but Ovid did not mean to express his doubt about the original of the *Amor Patriæ*, but the difficulty of describing or comprehending it; *nescio quâ* not being to be taken by itself, but as an adjective joined with *dulcedine*.

XLIX.

"Your Lordship remembers that grand and sublime passage on Sir Christopher Wren at St. Paul's, *Monumentum si quæras circumspice*; indeed it is very noble. However, I cannot but observe, that Bishop Fuller, one of your Lordships' predecessors, and made Bishop of Lincoln

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in 1667, has much the same thought in respect of Remigius. Fuller had a good knack at writing Latin verse; and there is that elegance and propriety in the following lines on Remigius, written by him:

Hujus fundator Templi Remigius urnâ
*Hâc jacet, atque brevi * sit satis ampla viro.*
Si tamen ingenti tribuas æquale sepulchrum
Ejus par menti, mens ea quanta fuit!
Sit tumulus templum quod struxerat ipse, minore
Nec possit tumulo, aut nobiliore tegi.

"This is very terse and epigrammatical; indeed I esteem it a good epigram. But though it includes the same thought with the inscription upon Sir Christopher's, yet I do not know how, there is something more lofty and more expressive in the latter, which I think is principally owing to the appeal to yourself, or the address in the second person, by which the fabrick of the church is more immediately pointed out to your view and consideration. The former part of the word *circumspice* also implies, and gives one a notion of, something immensely large that surrounds us; which is very uncommon in monuments, which generally present themselves to the eye of the reader in a strait line. But now, on the other hand, the Bishop's compliment to the merits of Remigius, "*minore nec possit tumulo*

* Remigius was a very little man.

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tegi," is fine, and is wanting in the other, which turns only upon that one thing the erecting the Cathedral of St. Paul's; whereas this is comprehensive, importing Remigius's excellences every way, and in all shapes. Wherefore, perhaps, upon the whole, though Wren's inscription strikes us most, yet the Bishop's epigram, including so great a compliment to Remigius's diffusive merits, which we naturally expect in this kind of composition, may be thought to have more real excellency in it."

[Sent to the Bishop of Lincoln, Feb. 13, 1765.]

L.

W. Vallans calls Cayster, in Lel. Itin. V. p. xiv. "*A river in Boetia*," whereas it is in Asia. This author (p. ix.) makes Venus go to mount *Troclya*; by which I suppose he means Trogyllium. Mr. Hearne (p. xxiv.) only tells us it is so in the book he printed from, without explaining it. Neither does he there correct the author's error about Cayster.

LI.

W. Vallans says of the Swans, in Leland's Itinerary, vol. V. p. xii.

"Then they salute Hunsdon the Nurserie,
And Foster house of thrise renowned Swannes."

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But sure we ought to read *Swaines*, for the Author proceeds to speak of the Family of Cary Lord Hunsdon.

LII.

The same Author, p. xiii. speaking of Waltham-cross, says,

"The stately Crosse of Elnor, Henries wife."

See him again, p. xviii.; and yet Hearne passes over without a note p. xxiv. whereas it should be *Edward's* wife. The Author, p. xviii. says that wheresoever Queen Elenor's body was carried, there the King erected a crosse "with the armes of England, Castile, and Pontoys, geven on the same;" an error for *graven*, yet Hearne notes it not.

LIII.

This Vallans has these words, p. vi. "as Ovid, Virgil, Martial, Horace;" which Hearne, p. xxiv. tells us he corrected thus, "as Virgil, Ovid, Horace, Martial," a most needless and foolish alteration, from a man too that pretends always to be so scrupulously exact in following his copy. So this wise man, p. xxiv. corrects *ancient coyne* into *an ancient coyne* very superfluously; for though Mr. Camden only mentions one, yet it must be supposed there were formerly more pieces. Coyne, besides, has here the sense of money, *i. e.* a piece of money.

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LIV.

Hearne inveighs greatly against flattering inscriptions on monuments, in Leland's Itinerary, vol. V. p. 134; and yet in the very next page gives a great character to a man he knew nothing at all of: "The Architect we are speaking of was an *ingenious man, of great plainness and simplicity, and wanted none of those studied praises* which are often given by us to our dead friends and relations. It was thought that the manner of his death could not but be remembered and delivered down to future ages without any written evidence, and that the *simplicity and innocence of his life* were best expressed by a plain stone, &c." This person was killed by falling from the spire of a church as long ago as the time of Edward III. and his gravestone had not one line upon it to discover his character: nay some will doubt whether the stone in question belonged to him, or whether there be any truth in the whole story, since it depends on that very uncertain thing the tradition of a country parish.

LV.

Hearne recommends it to the person who should give us a second part of Camden's Britannia, "to be very cautious how they take any thing upon trust," and "nothing be put down hastily or at random;" and yet this man in the

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very same page, speaking of Edward Lhuyd's Observations, says, "They are *certainly (although I have not had a sight of them)* very curious and excellent." See Leland's Itinerary, vol. V. p. 144.

LVI.

Hearne, upon a very slight foundation, in Leland's Itinerary, vol. V. p. 154, speaks of a Roman Mint at Dorchester; and p. 156, takes it for granted.

LVII.

Thomas Hearne pretends to prophecy (Leland's Itinerary, vol. V. p. 147), and to predict I know not what judgments to fall upon this Nation soon after Aug. 10, 1711: but he had no gift this way; for (ibid. vol. VI. p. ix.) having said of Jane Scrimshaw, Nov. 19, 1711, that she "is very hearty and likely to live much longer," he was forced to add the following note before his book was printed, "She died soon after the writing of this, *viz.* on Wednesday, Dec. 26, 1711."

LVIII.

Query, on what bottom, Hearne, vol. V. p. 160, takes *Pardus Ursinus* to be *Fulvius Ursinus*?

LIX.

"The Duke's word—*Dorene Savant*." So we read in Leland's Itinerary, vol. VI. p. 45: he

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means the motto of Edward Stafford, Duke of Buckingham, in the time of Henry VIII. whose motto was, *Dores-en-avant*, or *Doresenavant*.

LX.

Mr. Broughton, in Dict. *v.* Sabbath, calls *Apion* the grammarian, *Appian;* and the disorder there spoken of, *Sabbosis;* whereas in Josephus, p. 1363, edit. Hudson, it is *Sabbatosis*.

LXI.

"What Ovid says of the Chariot of the Sun may be justly applied to" vessels of massive gold most curiously wrought; (Misson, vol. I. p. 149, where he cites in the margin *Materiam superabat opus:* but now Ovid, II. 5, uses these words not of the *Chariot*, but the *Palace* of the Sun. Μνημονικὰ ἁμαρτήμα]α of this kind are frequent in authors.

LXII.

Misson supposes the Peutingerian Table (see Misson, vol. I. p. 56,) to have been the work of Peutinger himself; but that is altogether a mistake, it being only so called because found in his study: the work is otherwise antient. See Mr. Ward, in Horsley's Britannia Romana, p. 507.

LXIII.

The King of Prussia has his Palace of *Sans Soucy;* which calls to mind what Misson writes

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of Bentinck's House at Scheveling; he says the builder "named this place *Sorgvliet*, (pronounced *Sorflit*), that is to say, *out of care*: a term equivalent to the *Curifugium* of Emanuel Tesoro, and gives us the same idea as that of the famous *Pausilypus*" (Misson, vol. I. p. 14.) He alludes to the etymon from παύω and λυπὴ. (Ibid. vol. II. p. 432.)

LXIV.

Misson, vol. I. p. 127, speaks of Corn five hundred years old; but the words of his Author express only one hundred and fifty. This last is wonderful enough.

LXV.

The Rock struck by Moses is now, as is pretended, at Venice, and was brought thither from Constantinople. It is described by Misson, vol. I. p. 241, who says "These words are engraved under the stone with the four holes, *Aqua quæ prius ex petrâ miraculosè fluxit, oratione prophetæ Mosis producta est: nunc autem hæc Michaelis studio labitur; quem serva, Christe, et conjugem Irenem.* The author observes upon it, "that *nunc autem hæc labitur* is a passage which, I must confess, I do not understand; nor could I meet with any man that could explain the meaning of it." Now I think it very plain, that a pipe had been laid to it by Michael, and

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consequently that it had been a fountain at Constantinople. Query whether this Michael was some great man, or the Emperor Michael Balbus? If the last, the name of his first wife, hitherto unknown (Patarol. p. 136), it seems, was *Irene*.

LXVI.

Misson, vol. II. p. 419, speaks of Innocent IV. being embroiled with the Emperor Frederick Barbarossa; whereas it was Frederick II. for Barbarossa had been long dead before his Papacy.

LXVII.

It is said that the Nightingale is not heard Northward of Staffordshire, and that the Wood-lark is mistaken for it, she singing sometimes in the night; but I am well acquainted with the note of the Nightingale, having lived twenty years in Kent, and have heard it often at Whittington in Derbyshire.

LXVIII.

The Antients rode their Horses without Bridles (Hearne in Leland's Itinerary, vol. I. p. 128); wherefore, when Misson, vol. II. p. 424, speaks of a brazen horse without a bridle at Naples, as an emblem of Liberty, he was certainly mistaken in that point; as was King Conrad, who had the same conception, and put a bit in the horse's mouth.

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LXIX.

Misson, vol. II. p. 430, is egregiously mistaken in representing the Death of Pliny the Elder to be owing to the quaking of Vesuvius, for it ought to be ascribed to a suffocation caused by the smoke or fumes of an eruption. (Plin. Epist. VI. 16.)

LXX.

Nobody but you and I is not English, for it ought to be *nobody but you and me; but*, in this case, being a preposition answering to *præter;* for so it will run in Latin, *Nemo præter te et me. But* is *bout*, that is, *without;* and in the North they often use *bout* for *without*.

LXXI.

Matthew Paris, p. 634, speaks of the Image of Mahomet tumbling down at Mecha; whereas there was no image of him, either there or at Medina, the Saracens allowing of none. See Tasso's Episode of Olindo and Sophronia.

LXXII.

Bartolomeo Maraffi translated the Novel of Arnalte et Lucenda from French into Italian, Lyon, 1570, 12mo. Who he was I cannot find, there being no such person in Baretti's Italian Library. This Novel is but a very ordinary business, being destitute of all ingenious invention.

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LXXIII.

Dr. Pelling, speaking of the malevolent in the time of Charles II. as insinuating that the Government was a Cabal of Conspirators against the Protestant Religion, &c. says: "This is manifestly the design of the cried-up libel, *the Growth of Popery*: a treasonable pamphlet, concluded to have been written by a *London-Cargillite*, who in the late hellish Conspiracy was a *common agitatour*: one whose soul and principles are of the same complexion with the Jesuites; and whose name consisteth of just so many syllables and letters, as *Regicide* and Massacre." (Sermon, Nov. 5, 1683, 4to, p. 23.) Query, if he does not mean *Ferguson*?

LXXIV.

—— "And filled their tankardes
Wyth pleasaunt wynes, *romney*, sacke, and others."

Veron's Hunting of Purgatory, fol. 305.

I take *Romney* here to be a corruption of *Rum-Nantz*, which in the canting language means true French Brandy (Cant. Dict. in *v.*) The cant word *Rum* signifies, when joined with other words as an adjective, *excellent* (see the same Dict.) *Rum*, the spirituous liquor, I apprehend may be so called from its excellence or superior strength in comparison of Brandy; un-

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less it be the first syllable of this word *Romney*, which occurs in the Preface to Perlin, p. xix. and is there written *Romnie*.

LXXV.

Thye all maner small birdes: Ames, p. 90, from Wynken de Worde; and I have observed the same phrase not less than an hundred times in our older English writers. *All manner* in these cases may be an adjective, like *omnimodus* in Latin; or it may be a substantive, with *of* understood: the latter is most probable, as I judge from the modern expression which has grown from it, when we say so invariably at this day all manner *of* things, and not *all manner things*.

LXXVI.

" *Corruerunt ex nostris, tam in* ore gladii," &c. Dr. Thomas Fuller, in his Worthies (Linc. p. 156.) renders this literally, *with the mouth of the sword*, which one cannot approve. It is an expression frequent in Monkish writers, but originally an Hebraism; Deut. xiii. 15, where the Vulgate has *in ore gladii;* and we render it properly *with the edge of the sword*. See also Josh. x. where it often occurs.

LXXVII.

Illud non est silentio pertranseundum, scripsisse verum *interfuisse quidem se, quo tempore*

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Translatio Reliquiarum D. Hieronymi in Bethleem facta (Leland, in Tanner's Bibliotheca, p. 733). But we ought to read *Verum*, for the Author is there speaking of Alberic de Vere.

LXXVIII.

Harold says, in the five pieces of Runic poetry, p. 78, "I know how to perform eight exercises: I fight with courage: I keep a firm seat on horseback: I am skilled in swimming: I glide along the ice on skates: I excel in darting the lance: I am dexterous at the oar." The Editor observes on this, "In the preceding poem Harold mentions eight exercises, but enumerates only five." But there are plainly six enumerated; and in the last stanza, the two others are clearly mentioned, "shooting with the bow, and navigating a ship."

LXXIX.

Mr. Gilpin tells us, in his Postscript, p. 362, that he made great use in his Life of Wicliff of the Collections made by *Dr. Lewis*. But John Lewis, Vicar of Mergate in Kent, was only *A. M.* and never took any higher degree.

LXXX.

Mr. Gilpin observes, p. 84, that Wicliff "seems not to have engaged in any very large

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work:" but surely in the translation of the Bible, which this Author speaks of p. 36, *seq.* and calls *a great work.*

LXXXI.

Wicliff, in Gilpin (p. 90), says, the Lords did not prefer men of abilities, "but a kitchen-clerk, or a penny-clerk, or one wise in building castles," which I take to be a fling at William of Wickham.

LXXXII.

Lord Cobham, when before Abp. Arundel, said to his Grace, "You have already dipped your hands in blood;" Gilpin, p. 130, and Bale, p. 64. Now as nothing of this appears in Mr. Gilpin's work (for Wicliff died quietly in his bed), the passage wants some explanation. Now this was in September 1413; wherefore he alludes, no doubt, to the execution of William Sautre, who was executed in 1401-2, in this Archbishop's time.

LXXXIII.

In the new edition of Bale's Oldcastle, (p. v. 25.) *Alibi*, the seat of Sir John Oldcastle, in Kent, is called *Towlynge;* but the truth is *Cowling;* for see Philipot.

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LXXXIV.

Hiccup.—The orthography of this word is very unsettled; some writing as here; others, *Hiccough*, *Hick*, *Hichoc*, and *Hicket*. The last is French, *Hoquet*, and base Latin, *Hoqueta*; and is used by Jones on Buxton, p. 4. b. *Hick* is both Danish and Belgick, and may be the British *ig* also; or may be an abbreviation of any of the rest. *Hiccup*, or *Hickup*, is the Belgic *Huckup*, as *Hichoc* is their *Hick Hock*. *Hiccough* is so given because it seems to have something of the nature of a cough.

LXXXV.

"Specimen of Errors in Bishop Burnet's History of the Reformation, by Anthony Harmer," 8vo. 1693. This work is well known to proceed from Mr. Henry Wharton; and it is certain, that leaving out the W, *Henry Wharton*, A. M. will form, by transposition, Anthony Harmer; but how he came to omit *W.* I cannot imagine.

LXXXVI.

Speed's History, vol. VII. c. 9. gives us the epitaph of Ethelbert the first Christian King of Kent, as it was reported to have been formerly read upon his tomb at Canterbury. It runs thus:

Rex Ethelbertus hîc clauditur in Poliandro,
Fana pians Christo meat absque meandro.

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The second verse is too short; and I suppose should be read as in Weever, p. 241, and in preface; and in Willis's Mitred Abbies, I. 42:

Fana pians certe (or certus), Christo meat absque meandro.

and both of them are faulty in quantity; but that must be imputed to the ignorance and usage of the times. Q. if not composed since the Conquest; see Somner, p. 123.

LXXXVII.

A person in Staffordshire, that was no sportsman, went into the fields, and his dog pointed, and he saw something brown on the ground; he went home a quarter of a mile for his gun, and on his return he found the dog still pointing, and the same brown object; on which he shot at it, and killed thirteen partridges, two old ones and eleven young ones. This was in September 1766.

LXXXVIII.

Wynken de Worde, in his book of Kerving, printed in 1508, has given us the proper terms of the art, as here follows, from Mr. Ames's account of that book, p. 90;

Breke that Dere.
Lesche that Brawn [1].

[1] As the Roll of Brawn is tied with a tape or fillet, to *lesche* it seems to mean to loosen it, from the French *locher*, or *lascher*, as formerly it was written.

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Rere that Goose.
Lyste that Swanne.
Sauce that Capon.
Spoyle that Hen.
Fruche that Chekyn [2].
Unbrace that Malarde.
Unlace that Conye [3].
Dysmembre that Heron.
Dysplaye that Crane [4].
Dysfygure that Peacocke.
Unjoynt that Bytture [5].
Untache that Curlewe.
Alaye that Felande [6].
Wynge that Partryche.
Wynge that Quayle.
Mynce that Plover.
Thye that Pygyon.
Border that Pasty.
Thye that Woodcocke.
Thye all maner Small Birdes [7].
Tymbre that fyre.
Tyere that Egge.

[2] Perhaps the French *froiser*, to break in pieces. See Cotgrave.

[3] As the rabbit, if any thing be put in its belly, is sewed in that part, to *unlace* may mean, to cut the threads.

[4] The Crane formerly entered our sumptuous feasts. See Century I. No. 3.

[5] The same may be said of the Bittern.

[6] Read *Fesande*.

[7] See before, No. 75, p. 215.

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Chynne that Samon.
Strynge that Lampreye.
Splat that Pyke.
Sauce that Place.
Sauce that Tenche.
Splaye that Breme [8].
Syde thaat Haddock.
Tuske that Barbell.
Culpon that Troute [9].
Fyne that Cheven.
Trassene that Ele.
Trance that Sturgeon [10].
Undertraunche that Purpos [11].
Tayme that Crabbe [12].
Barbe that Lopster.

This work, you observe, was printed in 1508, in Henry the Seventh's time; and consequently no notice is taken of the Turkey or the Carp, which, according to an old rhyme, did not enter England till the next reign:

Turkeys, Carps, Hops, Pickarel, and Bere,
Came into England all in a yere.

But how is it then that the *Pyke* is here mentioned? This does not consist with the said rhyme.

[8] i. e. Displaye, as before.

[9] From the French *coupon*. See Cotgrave.

[10] Trance from the French *trancher*; hence *undertraunche*.

[11] See note [10]. But it seems very strange the Porpoise should be an eatable.

[12] From the French *entamer*.

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LXXXIX.

Alexander Hamilton (vol. II. p. 26) calls Bengal an *earthly Paradise:* but I cannot conceive why, considering the excessive heats and the violent rains they have there at certain seasons. And see the author himself, p. 7.

XC.

The late Dr. Taylor, residentiary of St. Paul's, who died April 4, 1766, as he was a most excellent Grecian, put upon a silver cup:

Μισῶ τὸν μνάμονα συμποτάν.

I hate a guest that remembers all that passes.

And on another, a tumbler for malt liquor:

Δήμητρι τῇ ζηριοφόρῳ.

To Ceres the furnisher of wine.

And on his tobacco-box, a fine one of silver:

Ἀπόλλυμι εὐφραίνων.

I waste whilst I give you pleasure.

An acquaintance of his, observing this, said to him one day, "Doctor, you are so fond of your Greek, you put me in mind of the late Earl of Strafford, who, after he was made Knight of the Garter, put the Garter on all his shovels, wheelbarrows, and pick-axes;" and the Doctor was vastly pleased with his remark.

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XCI.

William Tunstall, whom I knew, was of the family of Waycliffe; he was a sportsman, the first that shot flying in Derbyshire, and a bon companion, being a person of much wit and humour, and one that could make and sing a good song. He was Paymaster-general, and Quartermaster-general of the Rebel army at Preston, where he was taken prisoner in 1715. (Paten, V. 144.) He composed several small pieces whilst he was prisoner in the Marshalsea, which were dispersed and sold amongst his friends, to raise a little money for him. He translated also when in prison St. Cyprian's Discourse to Donatus.—A lady sent him a dozen shirts, promising as many handkerchiefs and cravats in due time: Will returned his compliments, and said he should be obliged to her for the handkerchiefs; but as to the neckcloths, the Government, he apprehended, intended to provide for him in that.—Amongst other methods used by his friends for procuring him money, one was, for a person to take his gold repeating watch, and to make a raffle, giving out afterwards it was won by some nameless gentleman of Northumberland. In a while after the watch was again offered to a new set of acquaintance.—Secretary Craggs often visited him, to try to get something out of him; and

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Will was always in good humour with him and jocular, but would never tell him any thing. His enlargement was at last procured by the Duke of Kingston and the Earl of Macclesfield, when he came and lived much among the gentlemen of Derbyshire and Nottinghamshire; and dying at last at Mansfield-Woodhouse was there buried, in 1728, with this inscription:

GVLIELMVS TVNSTALL,
quem neque pauperies, neque mors, neque
vincula terrent:
qui,
antiquâ prosapiâ, sed
rebus modicis, natus;
suæ conscientiæ integritatem, et
familiæ exulantis fortunam sequutus;
apud Prestonam captivus,
et ad mortem damnatus;
Regis Georgii clementiâ vitâ donatus,
ad senectutem pervenit
honorabilem, amabilem, festivam.
Obiit, amicis semper lugendus,
3^tio Non. Apr. 1728.

[Put up by Mr. Tunstal of Burton Constable.]

XCII.

Bishop Hutchinson, in his Defence of the antient Historians (p. 36), is guilty of a strange

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anachronism, when he reckons Abp. Usher and Sir William Dugdale as flourishing about the reign of Queen Elizabeth. This author again (p. 50) says, "I will quote again the xth chapter of Genesis and the 2nd verse, and the 1st chapter of the 1st book of Chronicles and the 5th verse;" neither of which have been quoted before. This shews the Defence to have been no accurate, but rather a superficial work; and yet it was not a posthumous one, as I once thought, for the date (p. 103) is 1734, the very year when it was printed; unless that be altered, *ex proposito*, in order to deceive us [the piece, however, is well worth reading]. I think it was; for it was probably written about 1719, when the second edition of Camden's Britannia came out; see p. 161.

XCIII.

Bishop Hutchinson (p. 134) calls Abp. Anselm an Italian; but Godwin says, he was a Burgundian.

XCIV.

Mr. Ames tells us, Caxton's first book printed in English was, "The Recuyel of the Historyes of Troy, A. D. 1471." But for a specimen of the letter he gives us the title of a French book, and of one not printed by Caxton; but see p. 2, where this is explained, *viz.* the Recuyel was in the same letter with that French book, which was in his own possession.

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XCV.

Georgio Antoniotto D'Adurni was of a noble family in the Milanese, of which there were several branches; he had a good education, and was a person every way highly accomplished: he was tall, strong, genteel, and polite; and in his younger years excellent in dancing, fencing, and riding the great horse: he was acquainted likewise with the modern languages, and the Latin tongue, had some knowledge in the mathematics, and had particularly studied fortification; but what he most excelled in was music, which, after he left Italy, he professed, in order to his subsistence. He took part with the Spanish interest at Milan, in opposition to the Austrians, which in the event was the ruin of his affairs there; for, as the Austrians prevailed, they seized his estates, and he was obliged to fly his country. He then became an officer in the Spanish service, and was sixteen times engaged, but was so fortunate as never to receive a wound. On his quitting the army, he made use of his knowledge in the arts, which he had acquired in his youth as a gentleman, and taught, as I remember, at Geneva. And as he proceeded to perfect himself in music, he from thence frequented most of the courts in Europe, Vienna, Paris, Madrid, and Lisbon. At Paris he married a person of the name of Percival, by whom he had several chil-

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dren; but they all died young, and his wife left him a widower. It was at Paris also that he got a hurt in his hand with a sword, which obliged him to lay aside the violin, and to take to the violoncello; and on this instrument he practised to the last. When Farinello removed from London to Madrid, Signior Antoniotto was the person that negotiated the affair, as he told me, for the Queen of Spain. He was esteemed at Lisbon the best player at chess in the country; and I have heard him relate his engaging with the King's brother for a great stake. He was several times in England; and the last time he was very old, and lodged at my house at Whittington for some months. At this time he employed himself in that musical work to be mentioned below. This gentleman was a Papist; but no bigot; for I do not remember his going to mass, or to confession; for he used to say he confessed his sins to God. At last he left England, and died at Calais in 1766, but whether in his way to Paris, or in his return from thence, I am not certain; however, he was then about 86 years of age.

"L'Arte Armonica, or a treatise on the com-
"position of Musick, in three books, with an in-
"troduction on the History and Progress of Mu-
"sick, from the beginning to this time; written
"in Italian by Giorgio Antoniotto, and trans-
"lated into English," London, 1760, 2 vols. fol. At his request I translated the introduction.

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This work is generally well spoken of, by those who are capable of reading it, and particularly by Dr. Campbell, in the Monthly Review, vol. XXIV. p. 293.—In my copy the errata are corrected by his own hand.

XCVI.

Mr. Drake tells us, (Eborac. p. 370.) Charlemagne "took the name of *Great*, not from his conquests, but for being made *great*, in all arts and learning, by his tutor's instructions;" and for this he cites Fuller's Worthies. But this author's words in *York* (p. 227) do not amount to this, for he assigns not that as the cause; but only observes, "Charles owed unto him the *best part* of his title, *the Great*, being made *great* in arts and learning by his instructions."

XCVII.

Mr. Drake (p. 371) says, Malmesbury gives Alcuin this character: "*Erat enim omnium Anglorum, quos quidem legerim, doctissimus*;" but there is a considerable abatement of this in Malmesbury, p. 24, where it stands thus, "*Erat enim omnium Anglorum, quos quidem legerim, post beatum Aldelmum et Bedam, doctissimus.*" Fuller, it is true, (p. 227) observes, that in the judgments of some he was placed higher.

XCVIII.

"Sir T. W. writes, they are the words of Mr. Drake (p. 371,) that Alcuin gained much honour

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by his opposition to the Canons of the Nicene Council, wherein the superstitious adoration of images are enjoined; but from whom he quotes I know not." This is Sir Thomas Widdington, who had in his eye the writings of Alcuin, one of which was, "*De Adoratione Imaginum;*" or, as Bale has it, "*Contra Venerationem Imaginum,*" lib. I. Tanner, Bibl. p. 21; whom see also p. 22.

XCIX.

Mr. Drake speaks of the Bishop of Whitehaven as subject to the Metropolitan of York (see his Eborac. p. 408); but there never was an Episcopal See at Whitehaven; and the place intended was Whitern, or Candida Casa, in Galloway; see Anglia Sacra, vol. II. p. 235.

C.

Beatus Rhenanus, speaking of Marcus Musurus, in an epistle of his, says, "*Nihil erat tam reconditum quod non aperiret, nec tam involutum quod non expediret Musurus verè musarum custos et antistes.*" Dr. Hody, de Græcis illustribus, p. 304; where by *musarum custos*, he alludes to the import of the name of that famous Greek, Musurus, signifying *musarum custos.*

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CENTURIA SEXTA.

I.

UT clavis portam, sic pandit epistola pectus,
Clauditur hæc cerâ, clauditur illa serâ.

This epigram, which we have at the end of James Howel's Letters, and I suppose is his own, is not a good one; for *cerâ* here ought to relate to *pectus*, as *serâ* does to *portam*; whereas it evidently relates to *epistola*, that being closed with wax.

II.

That there were female Druids, appears from various authors; but nobody ever heard of an Archdruidess, till Dr. Stukeley gave that ridiculous appellation to her present Royal Highness the Princess of Wales [1766.] See his Palæographia Sacra.

The Doctor labours under a false notion concerning the Druidical institution in another respect, he styles the Princess *Archdruidess of Kew*, intimating there were several Archdruidesses at a time presiding over particular districts; whereas, according to the best accounts, there

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was but one Archdruid at once, who presided over the whole Nation. Rowland's Mona, p. 64.

III.

Mr. Edward Lhuyd, speaking of a British Remain in Mr. Rowland's Mona, p. 334, says, "I have sent it to one Mr. . . . . a Shropshire Welshman, and a famous linguist and critic; but he returned me such an interpretation as I shall not now trouble you withal." The person here intended was Mr. William Baxter, I imagine, who was a correspondent of Mr. Lhuyd's, and answers perfectly to the description here given of him; particularly, he was full of whims and chimeras, and might send Mr. Lhuyd the wild interpretation he mentions, which he tells us, in the next page, was surprizing.

IV.

Mr. Edward Lhuyd was intimate with Mr. Wanley; but differed from him in opinion about the antient letters used in this island; Wanley esteeming them Saxon, and that the Britons had them from them; Lhuyd, on the contrary, asserted them to be British, and that the Saxons had them from the Britons. Lhuyd, therefore, to avoid offending his friend Wanley, wrote a preface to the Archæologia, wherein this matter is touched in the Welsh tongue. This preface, however, was afterwards printed in an octavo

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volume, intituled, "Malcolm's Collections:" as also in Mr. Lewis's History of Britain; where it is translated, as I take it, by Moses Williams.

V.

In Malcolm's Essay on the Antiquities of Great Britain and Ireland, p. 87. *V. Magnus in the Comp. Vocab.* means, See the word *magnus* in Edward Lhuyd's Comparative Vocabulary.

P. 89. To the Chevalier R——y, means the Chevalier Ramsay, who, I think, had some honour conferred on him at Oxford.

P. 119. "Others in other parts of the world, and particularly in this same island, are said to have acted the like part [in destroying old authors], and, by so doing, have deprived us of some valuable monuments." He seems to mean Polydore Vergil.

P. 122. The E. of —— means, Earl of Ilay; for see p. 160.

P. 134. Edward Lhuyd's Adversaria Posthuma are cited; and these are printed at the end of Baxter's Glossary.

VI.

[Sent to Mr. Josiah Beckwith 20th Oct. 1781.]

The title of a Roll 39 Edward III. as given by Edward Goodwin, clerk, in the Gentleman's Magazine 1764, p. 329, runs thus:

"*De officio* est *anno tricesimo nono Edwardi Tertii post mortem T. Domini de Fournyvale.*

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"*Com. Ebor. Castrum et Dominium de Shefeld, cum membris et* pertinentibus *suis in com. Ebor. tenentur de Domino Rege in capite ut de Corona per homagium et fidelitatem, et per* bonum unum feodum militis, *et per servitium reddend. Domino Regi et heredibus suis per annum* duos lepores albos *in festo nativitatis Sancti Johannis* Baptistes, &c."

I suppose it would be a very difficult matter for his Grace of Norfolk, the present owner of this castle and manor, to procure annually *two white hares* in this kingdom; and therefore there must be, at first sight, some mistake there. But I have seen the original, whence Mr. Goodwin transcribed this, and from thence shall here give it, as I read it; for of Mr. Goodwin's transcript no sense can possibly be made.

"*De officio Esc. Anno xxix^no^ Edwardi Tertii post mortem T. Domini de Fournyvale.*

"*Com. Ebor. Castrum et Dominium de Shefeld, cum membris et pertin.* [*i. e. pertinentiis*] *suis in com. Ebor. tenentur de Domino Rege in capite ut de Coronâ per homagium et fidelitatem et per servicium unius feod. milit.* [*i. e. militaris*] *et per servicium reddend. Domino Regi et heredibus suis per annum duos lep'ar'* [*i. e. leporarios*] *albos in festo Nativitatis Sti. Johannis Baptiste.*"

N. B. It stands now *lep'or'*; but it has been corrected so by some ignorant person, for ori-

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ginally it was *lep'ar'*, which means *leporarios*, greyhounds, white dogs of which sort could easily be obtained; and it was the custom in tenures to present such things as Hawks, Falcons, Dogs, Spurs, &c. Sir James Ware, II. p. 167.

Note also, that in reading the names of the members of the manor, he commits the following mistakes:

Orputes,	in MS. Erputes.
Osgethorp,	Orgesthorp.
Skynnthorp,	Skynnerthorp.
Bilhagh,	Eilhagh; but *qu.*
Northinley,	Northumley.
Brynsford,	Brymsford.

Note also, that after Stanyngton Morwood, there is a mark in the original of some village being omitted.

VII.

Anthony Wood's account of Gentian Hewet, Ath. Ox. I. col. 65, is very thin and meager; he only telling us, he was some time a student in Oxon, and translated from Greek into English *Xenophon's Treatise of an Household*. It is very particular he should translate into English, for he was a Frenchman of Orleans, and afterwards Canon of Rheims, and translated the Προτρεπτικὸς, Παιδαγωγὸς, and Στρωματεῖς of Clemens Alexandrinus into Latin. Fabric. Bibl. Græc. V. p. 109.

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VIII.

Francis Russel, Marquis of Tavistock, was unfortunately killed by his horse in March 1767. The horse, tired with the chace, taking a small leap, fell; and the Marquis was thrown, and the horse in rising trod upon his head, and he died in a few days. Dr. John Cradock, Bishop of Kilmore, who was then in London, wrote a character of him, but without either his or the Marquis's name, and printed it on a sheet of paper, to be distributed amongst his friends.

IX.

John Toland affected to be thought a man of great temper and moderation, candour and benevolence. He was taken ill in London, and the physician happened to miss his case; upon which he went into the country full of wrath and indignation; and, in a fit of disgust, wrote that piece he intitules "Physic without Physicians," (which, I believe, was the last of his performances), wherein he abuses the whole Faculty. A wonderful token of philosophical dispassionateness!

X.

Virgilius Bishop of Saltzburg, famous for broaching the notion of the Antipodes, and his troubles on that head, was called *Solivagus* by some; and, as it is added, from his love of soli-

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tude, which, it must be allowed, is the usual meaning of the word; but query, whether as this tenet concerning the Antipodes, was so singular at that time, it may not allude to that, meaning that he travelled round the world with the sun; the world seems to be susceptible of that sense.

XI.

Mr. Clarke, Connexion of Coins, p. 222, says, "a *very learned friend* had informed him of ϖυθμην being used in the sense there in question by other Classicks." I presume he means the late Dr. John Taylor, LL. D. Residentiary of St. Paul's, who was countryman and intimate with Mr. Clarke.

XII.

Mr. Ames tells us, p. 468, that "Mr. Hearne is to be corrected," concerning a book printed at Tavistock in Devonshire. The place intended is in Hearne's edition of Robert of Gloucester, p. 707, *seq.*

XIII.

There is very little connexion between the Oriental and Septentrional languages: and yet, what is very remarkable, some of our learned Saxons have been great Orientalists: as Abraham Whelock, William Elstob, Dr. David Wilkins, Abp. Usher.

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XIV.

The person intended by George Ballard, in his MS Preface to the Saxon Orosius, p. 42, by the description of "a learned, ingenious, and industrious young gentleman of Queen's College, Oxon," who had begun a transcript of Francis Junius's Dictionaries, with a design of publishing them, is Edward Rowe Mores, Esq. F. A. S.

XV.

Mrs. Elstob says, in her preface to the Saxon Homily, p. vi. she had "accidentally met with a specimen of King Alfred's version of Orosius into Saxon, designed to be published by a near relation and friend." This was her brother William, whose transcript intended for the press * I am possessed of; see also Mr. George Ballard's preface to his transcript, p. 47.

XVI.

The Saxon engraved under the picture of St. Gregory in Mrs. Elstob's Saxon Homily, are taken from the Homily p. 29.

XVII.

The learned Dr. Hickes was born at Kirkby Wiske, in the county of York, North-Riding; the same place which before had given birth to Roger Ascham; (Wood, Ath. II. col. 1001); and

* Afterwards published by the Hon. Daines Barrington.

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to this circumstance Mrs. Elstob alludes in her learned preface to the Saxon Homily, p. viii.

XVIII.

The following words in Mrs. Elstob's preface to Saxon Homily, p. li. want explaining: "It would be tedious to trouble the Reader with any more [instances of the pure state of the Saxon church], having run the preface out to so great a length, and hoping hereafter that I may be able to give somewhat more of this kind to the publick, as I shall find more leisure, and that it is not refused encouragement." She was then devising an *Homilarium*, viz. a volume of the Saxon Homilies of Abp. Ælfric, of which design Hickes, in the dedication to volume I. of his Sermons, has given a full account.

XIX.

Caxton's "Mirrour of the World" is translated from the French; and we learn, both from the Proëme and Lib. iii. c. 19. that the French book was rendered from a Latin original, in 1245-6: but now my friends Lewis and Ames, who both of them describe the book, do not tell us who the Latin author was; and I believe it is difficult at this day to discover him. There are several pieces, both printed and in MS. with the title of *Imago Mundi*, and *Speculum Mundi*; see

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Catalogue MSS. Angl. and *Censura Opp. Sti. Anselmi*; perhaps *Honorius Augustodunensis.*

XX.

Dr. Percy, Editor of the Reliques of Antient English Poetry, in his second edition, has enlarged the first Essay on the state and condition of the Minstrels among the Saxons; the occasion of which was this: I started some objections against this essay as it stood in the first edition, in a memoir read at the Antiquarian Society. He has now reviewed the subject, and replied to all the objections, in a polite manner; and I profess myself well satisfied. However, I am not sorry the memoir was penned, because it has given him cause to re-consider the matter, and thereby to render his Essay the more complete.

XXI.

Mr. Valentine Green, in his Survey of the City of Worcester, p. 127, calls Adrian VI. who succeeded Leo X. in the Papacy, an Englishman; whereas he was an Hollander. He confounds him with Adrian IV. who was indeed an Englishman. There is another unaccountable passage, p. 34, "The precious metals on St. Wulstan's shrine, which probably was saved from the fire, were melted down in 1216, to make up the contribution of three hundred marks, which King Stephen's troops at that time imposed upon the

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convent." Stephen had been long dead, and King John is the person intended; see p. 198. So again, p. 87, he speaks of Eton College, Oxford.

XXII.

Mrs. Elstob, in the Appendix to the Saxon Homily, p. 42, gives us a long passage in English from John Leland. The original lies in his book *de Scriptoribus*; see Sprottus.

XXIII.

Joannes Robinus, a great Botanist, and Keeper of the Garden Royal, has this distich under his print:

———*Omnes herbas novi* ——

Quot tulit Hesperidum, mundi quot fertilis hortus
Herbarum species novit, hic unus eas.

Vigneul-Marville, Melanges d'Histoire, &c. I. p. 255, from whom I have this, takes no notice of the anagram; but if you write the name Johannes Robinus, it will include the letters contained in *omnis herbas novi*: for so it should be written, and not *omnes*: only it may be observed, that some liberty is used in these fancies; as *m* for *n*, and *v* for *u*.

XXIV.

Vigneul-Marville has been very free in noting the παραράμαλα of great men; but he is not exempt himself from the like oversights. III.

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p. 163, he cites the words *nonum prematur in annum* from Ovid; whereas they occur in Horace, A. P. 388. So p. 225, he cites Isaac Vossius as the author of the books on the Greek and Latin Historians, whereas they are the productions of Ger. John Vossius his father. So p. 268, he cites *celeremque;* whereas, in the original, it is *volucremque*; and I. p. 2, he esteems *Galien* a Latin Physician.

XXV.

The IEH at the head of Dr. Laurence Humphrey's Letter to Abp. Parker (Strype's Memorials of Abp. Cranmer, p. 393) signifies *Iehovah*, it being customary for the Gospellers, of whom Dr. Humphrey was one, to prefix the like words to their epistles. Hence, Richard Gybson placed *Emanuel* at the top of his papers in Strype's Memor. Eccles. vol. III. p. 402, *seq.*; and Dr. Humphrey begins his letter above with saying, "My humble commendations presupposed *in the Lord*."

XXVI.

Few of the animals are cannibals, so as to prey upon their own species. It is a common observation, that *dog will not eat dog;* and Shakspeare makes it one of the prodigies on the murder of King Duncan, that his horses eat each other, Macbeth, act II. sc. vi. However, there are instances of their devouring one another, as the sow and the rabbit eating their own young; the great

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pikes swallowing smaller ones; and I have myself known two instances of mice caught in a trap and eaten about the shoulders by other mice; the dire effects of hunger extreme, *malesuada fames*.

XXVII.

Volcatius Sedigitus, an antient Roman author, wrote thirteen verses on the Latin comedians; and, as the Romans were not shy in expressing blemishes and personal infirmities in their names (*Sigon. de Nom. Rom.* p. 365), either he, I presume, or some of his ancestors, was called *Sedigitus*, from his having six fingers on one or both of his hands. We find other instances of the like unnatural redundancy; see 2 Sam. xxi. 20. and Bishop Patrick on the place.

XXVIII.

The Hebrew language does not abound with epithets; the *howling wilderness*, however, Deut. xxxii. 18. is both bold and characteristic; it could not be admitted in the West, even in the largest forests; but in the East, wolves, chacals, lions, and leopards, make a most hideous noise in the night. The lions in Chaldæa are exceedingly numerous (Dan. vii. 5. Thevenot, II. p. 57, *seq.*); and in Judæa (Percy on Solomon's Song, p. 72): and night is the time that they are roaring and rambling after their prey (Ps. civ. 20), and hence it is that we read of *evening wolves*,

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Habb. i. 8. Zeph. iii. 3. Jer. v. 6. *Green pastures* (Ps. xxiii. 2) is another very significant epithet: Judæa is a dry and scorched country, so that their pastures are not often *green*, except on the banks of rivers, as it follows here, "and lead me forth beside the *waters* of comfort."

XXIX.

There is a passage in Fielding's famous history of Jonathan Wild, which possibly may soon become unintelligible to many readers, and therefore it may be proper to elucidate it in a few words. In book III. chap. vi. he observes, in justification of the speeches put into the mouth of Jonathan, whom he has there represented as an illiterate man, that the antients not only embellished speeches in their histories, but "even amongst the moderns, famous as they are for elocution, it may be doubted whether those inimitable harangues, published in the monthly Magazines, came literally from the mouths of the *Hurgos*, &c. as they are there inserted." Now the debates of the Houses of Lords and Commons were printed in the Gentleman's Magazine in 1739, and I suppose both before and after, under the covert of the name of *Hurgos* and *Cilnabs*, as at that time the Editor durst not speak any plainer, or give the true names of the speakers.

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XXX.

Bowen, in his Geography, vol. II. p. 718, describing the island of Porto Rico, speaks of mines of quicksilver, tin, lead, and azure. *Azure*, in the sense of blue, or a faint blue, is an adjective, so that by a mine of it he must mean a bed of the *Lapis Lazuli*. See Chambers, *v. Lazuli*; and Minshew, *v. Azure-stone*, Junius, and Skinner. The Arabic word *Lazur*, whence the French and we have *Azure*, signifies the *Lapis Lazuli*; *v.* Skinner. Before I leave the subject, it may be proper to note, that our vulgar expression, *as blue as a razor*, is a manifest corruption of *as blue as azure*, where *azure* is apparently a substantive, and seems to mean the *Lapis Lazuli*.

XXXI.

Pica.

Pica loquax certâ dominum te voce saluto,
Si me non videas, esse negabis avem.

By *certa vox* is meant a distinct, clear, articulate voice, and probably means (Martial, xiv. 76) the χαῖρε usually taught birds. Persius *in Prologo, et* Casaub. *in locum*. I render it:

Χαῖρε so plainly spoken, when you 've heard,
Unless you turn, you 'll think me not a bird.

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XXXII.

Pavo.

Miraris quoties gemmantes explicat alas,
Et potes hunc sævo, tradere, dure, coco?
MARTIAL, xiii. 70.

As the beauty, or pride, of the Peacock does not consist in his *wings*, but in his tail or train, I would therefore read, *arcus*, or *orbes*, if any MS. would support it.

Admiring on his gemmeous train you look,
And have y' a heart t' assign him to the cook?

XXXIII.

Langtra, as they pronounce it, is a game at cards much played in Derbyshire and Staffordshire; and I take it to be French in both its syllables, *quasi lang-trois*; it being often *long* before *three* cards of one suit come into a hand.

XXXIV.

Common Sense is generally esteemed the most useful kind of sense; as when we hear it often said of a person of parts and learning, but giddy, thoughtless, and dissipated, running into debts and difficulties, and taking no manner of care of his affairs, *that he has all sorts of sense but common sense.* This *common* sense, or a good understanding, is a Latin phrase as well as an English one. Hence Phœdrus, I. 7:

—— *Communem sensum* abstulit.

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And Juvenal:

——*Raro communis sensus in illa Fortuna.*

And Arnobius, lib. IV. p. 132: "*Et ille* communis, *qui est cunctis in mortalibus,* sensus."

See Faber's Thesaurus, *v.* Sensus.

XXXV.

The Bronze Cock found amongst the *Penates* at Exeter 1779 is thought to belong to the figures of Mercury by the learned Commentator, Archæologia, vi. p. 4: "The Bronze Cock found with these Penates is justly supposed to have belonged to one of these statues, as it denoted vigilance, and is represented as an emblem of Mercury in three or four gems engraved in the same volume of Montfaucon." But this is not so certain, since the cock is also an attendant of Mars (Archæologia, III. p. 139); and a statue of Mars is actually amongst these Penates.

XXXVI.

"The fourth figure," says Dr. Milles, "represents either Mars or a Roman warrior, completely armed, &c." Archæologia, VI. p. 4, and the print. But surely there can be no alternative; for, as these figures here spoken of are *Penates,* a Roman soldier can have no place among them; and this fourth figure must of course be intended for Mars.

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XXXVII.

Mr. Ames's marble, with a *Cuphic* inscription, mentioned in the Universal History, vol. XVIII. p. 396, is now in the Museum of the Antiquarian Society, London, being given to the Society by Gustavus Brander, Esq.

XXXVIII.

As to *Sirname* and *Surname*, patronymics were used antiently, as William Fitz-Osborne; and only few people then, excepting here and there an instance, were distinguished by sirnames. From these sirnames, or sirenames, by omitting Fitz, came such family names, as Ingram, Randolph, &c. and by Anglicizing the Latin *filius*, or the French *fitz*, those of Thompson, Jackson, &c. which, by an abbreviation, are often expressed only by an *s*, as Williams, Matthews, &c. Now the reason of the former orthography, *sirname*, is apparent from what has been said before, Cent. III. No. 32; and the advocates for the latter mode of writing, *surname*, allege, that the descriptive and discriminating name used to be written *sur*, or over, the christian or original name; and they produce various instances of that manner of writing from papers and records, and therefore say, it is properly *surnom*, which is the way the French write it. On this state of the case, which appears to be as just as it is brief, we seem to be

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at liberty to follow either mode of writing, both being conformable to antient usage, and the rise and occasion of these additional names. In short, they are sometimes *sirnames* and sometimes *surnames*; and generally, I am persuaded, the former when they are patronymics; and the latter, when the additional designation implies a trade, a profession, a country, an office, or the like.

XXXIX.

I incline to be of opinion, that when deeds were attested by a number of witnesses of rank and figure, which was the mode of proceeding before dates were introduced, every one of the principal attestators had a copy of the instrument. I think I see a plain evidence of this in the following instances: Henry de Breilesfort sold the manor of Unston to Richard de Stretton; and the deed, after passing through various hands, came into the possession, with part of the estate, of the late John Lathom of Hallowes, in the parish of Dronfield; I saw it, and, as it was a matter of some curiosity, took a copy of it. I afterwards saw the same deed at Beauchief, and compared them. This now, in all probability, came from the Abbey there, along with the abbey-estate, Stephen, an Abbat of that house, being one of the witnesses to the deed. But whether it came from the abbey or not, how can one account for there being more copies than one of the same

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deed, upon any other supposition than that of the witnesses having every one an exemplification? I speak of those of some dignity and esteem in the world.—So again, I have seen another deed without date, and its fellow, where the witnesses are the same in both, but the orthography very different; as *de Eyncurt* and *de Dayncourt*; *Briminton* and *Brymington*; *Steynisby* and *Steinsby*; *Leghes* and *Leghs*; *Holebet* and *Holebeks*; *Tharlistorp* and *Tharlesthorp*; which must happen, I conceive, from more clerks than one writing at once, and from dictation.—And now I am upon this subject, I beg leave to observe further, that Abbats, though they were not Lords of Parliament, have their names put before Knights; and the common Secular Clergy before Esquires or Gentlemen; of both which I have seen many instances.

XL.

It is a vulgar error, prevailing amongst the most ignorant and illiterate, to charge the Antiquary with collecting and hoarding rust-eaten and illegible coins; and esteeming them, as sometimes they will say, the more rusty and imperfect, the more valuable, and laugh at them for it. But now, on the contrary, every one that has any experience in the matter will tell you, that a coin is of no estimation, as a coin, unless it be fair, both in the device and the legend: I say,

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as a coin; for otherwise those in the worst condition, the most corroded, may have a use in another respect, namely, as evidence of a station, or as shewing that the Romans have been at the place where such pieces, though mutilated, are found, and have inhabited it; to ascertain a road or a tumulus: and for this reason it is, and not for their obscurity, as the calumniators allege, that Antiquaries are glad to see, or to possess, the most defaced, the most obliterated pieces.

XLI.

I know not whether Mr. Thorpe perceived it, but in those lines on Lady Waller, p. 20 of his Antiquities ——

Life so directed hir whilst living here,
Leavell'd so straight to GOD in love and fear;
Ever so good, that turn hir name and see,
Ready to crown that life a lawrell tree—

there is an Anagram, *Waller* spelling *Lawrel*, *i. e.* Waller.

XLII.

There is some doubt whether, in respect of the feeding of hogs, or pannage, in Domesday-book, *porc*, the abbreviation, means *porcarium*, a range for their feeding, or *porcorum*, the animal (Nichols, Bibliotheca Topographia Britannica, No. VI. part II. p. 46); but surely the animals are intended; for see No. XII. of that work, p. 2, where it can have no other sense.

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XLIII.

One cannot approve of the mode of writing *isles* of a church, though authors of some account use that orthography. Ducarel, History of Croydon, p. 12. The absurdity appears from the will of Richard Smith, Vicar of Wirksworth, made in 1504, wherein he makes a bequest for the reparation "*Imaginis S'ti Marie* in insulâ *predicti eccles. de Wyrkysworth.*" An antient mistake. (Nichols, Bibl. Top. Brit. No. XVI. p. 67*.) The truth is *ailes; i. e.* the wings.

XLIV.

A man of a great heart means, in common speech, one that is ambitious, spirited, obstinate, unwilling to yield or submit. But otherwise, the largeness of that *viscus*, according to Sir Simonds D'Ewes, does not betoken any uncommon degree of spirit or courage; but rather the contrary. So he judged from the dissection of the body of our King James I. See Mr. Nichols, Bibl. Top. Brit. No. XV. p. 31.

XLV.

It is a whimsical observation, but nevertheless true, that the word *devil*, shorten it as you please, will still retain a bad signification, *devil, evil, vil, il;* and it but too often happens that give Satan an inch, and he will take an *l*.

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XLVI.

Prebend is the office, or the emolument belonging to it; and *Prebendary* the person who enjoys such office. It may seem frivolous to note this; but the negligence and inattention of some respectable writers, who will often confound them, make it necessary. Mr. Blomefield, in Nichols's Bibl. Top. Brit. No. VIII. p. 36. Mr. Pennant there, p. 51. Dr. Ducarel, No. XII. p. 15.

XLVII.

The stone is a dreadful disorder, but it is often generated in men without giving them pain. Nichols, Bibl. Top. Brit. No. XV. p. 31. I knew a gentleman who died of a stone so large it could not pass, but which, however, occasioned him no inconvenience till it was displaced from its bed by an overturn in a chaise. So that many, no doubt, die with a stone within them without suffering by it.

XLVIII.

In a Register of Abingdon what is now *Cumner* or *Comner*, is written *Colman opa*, which Dugdale interprets *Colmanni rīpa, i. e.* Colman's bank, brow, or shore; Nichols, Bibl. Top. Brit. No. XVI. p. 12.; but the Saxon ꝑ is so easily mistaken for p, that I am almost persuaded the true name is *Colman ora*.

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XLIX.

The Greeks wrote IHΣ, or IHC, abbreviately, for the name of Jesus; and the Latins, by an old and horrible blunder, read it IHS, and interpreted it, *Jesus Hominum Salvator*. See Nichols, Bibl. Top. Brit. No. XVI. p. 19.

L.

Antiquary, a person professing the study of Antiquities; *Antiquarian*, an adjective; as *Antiquarian Society*. Authors, however, will often confound these. Monthly Review, 1771, p. 469. Antiq. Repertory, p. iii. 134, 177. Vol. II. p. 178. Mr. Byrom, in Archæologia, V. p. 20. Smollett, Travels, p. 159, 245. Mr. Richardson, in Nichols's Bibl. Top. Brit. No. XVI. p. 70. Mr. Birch, in Nichols, p. 98.

LI.

J. Whitaker, in Mr. Nichols's Bibl. Top. Brit. No. XVI. p. 81, ascribes the *multiplicity of unharmonious monosyllables* in our language to a rapidity of pronunciation. But this is a very inefficient cause, as the monosyllables spring chiefly from the Saxon tongue, in which such syllables abound; and hence our language, in the body of it, is derived.

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LII.

Ingenious and *ingenuous*. The sense of these words are well known, and known to be very different; and yet Mr. Hearne, in Leland's Itinerary, V. p. 133, speaks of Mr. Dodwell's *pleasant and ingenious countenance*.

LIII.

We are given to understand, by Mr. Hearne, in Leland's Itinerary, V. p. 134, that bricks were used here in the time of Edward III.; but that surely is very doubtful.

LIV.

Mr. Hearne, in Leland's Itinerary, V. p. 139, observes, that in old records *fend* is often used in terminations for *field*; but in this he is assuredly mistaken; for it is *feud*, not *fend*, which arises naturally from the omission of *l* in our common and ordinary pronunciation. See the History of Beauchief, pp. 91, 184.

LV.

Mr. Hearne appears to approve best of short inscriptions for monuments. Leland's Itinerary, V. p. 134, *seq.* forgetting that he himself had before (p. 127) drawn a pretty long one (though not so long as that by Dr. Freind) for Mr. Dodwell.

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LVI.

Speaking of the Romans hiding their treasure on leaving our island in 418, Mr. Hearne says, "The bigger the towns were, the treasure was so much the larger, and they were more solicitous about securing it; and consequently more coins are discovered in and about such towns as were of more considerable note." Nichols's Bibl. Top. Brit. No. XVI. p. 133, and p. 148. I observe, in regard to this, that *single* coins are indeed very frequently found in and about the great Roman towns; but *hoards* of money, which the Saxon Chronologer there is speaking of, have not been so often discovered in towns as in country places.

LVII.

In Mr. Nichols's Bibl. Top. Brit. No. XVI. p. 138, we meet with *decem denariatas ... redditus*; and the annotator says, *potius denariatos*; but, with submission, there is no occasion for any alteration, since I find it twice in that form in the Register of Beauchief Abbey; and Du Fresne has *denarata* in vv. *denariatus*, and *denariata panis*.

LVIII.

The family of *Lewknor* were very respectable, but it may be doubted whether the name be taken from *Luyck*, *Liege* in Germany, since the inhabitants of that place are twice called *Lewkners*

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in Rabtonenu; or from *Lewkener*, a village in Oxfordshire. However, the annotator, who interprets *Simon de Leuek. tunc Vicecomite*, in Nichols's Bibl. Top. Brit. No. XVI. p. 156, by the words "Leukenore *opinor*," is certainly right, as it appears from Fuller, Worthies, p. 102, that Simon de Lauchmore, miswritten or misread, probably for Lauchnore or Leuchore, was Sheriff of Berks for 22 and 27 of Henry III. inclusive. That deed, *sans* date, we may consequently assign to that period.

LIX.

In the pantry of a monastery were, 49 Edward III. *Xcify* (Cyphi) *ligneis cum* II *corculis*; query, if not misread for *Cop'culis*, *i. e.* Coperculis, or Co-operculis?

LX.

In the Dairy were VIII *Chezenases*, VI *Chesscloyes*; by the former I understand Cheesenesses, *i. e.* Cheese-nests; *i. e.* Vats or forms, unless it be misread for Vases, *i. e.* Vases. The latter, one may easily perceive to be mistaken for Chesscloþes, *i. e.* Clothes.

LXI.

As it was customary with the Hebrews, and indeed with all nations, to impose names of good omen and signification, at least not of bad import,

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upon their children, the learned Perizonius was of opinion, in his MS lectures on Tursellinus, that the name of *Abel*, which signifies *Vanity*, was not given him at first by his parents Adam and Eve; but after his death, as expressive of the vanity of their fond hopes concerning him. In farther proof of this, he alleges, that the change of names was very frequent antiently, and the parties were afterwards better known by their new name than their old one; as Jacob by that of Israel, and Gideon by that of Jerubbabel. Nimrod, he thinks, was in like manner so called, because he and his associates often used the Hebrew word NMRD, signifying, *let us rebel.*

LXII.

The sense and meaning of the word *sempecta*, so often occurring in Ingulfus, is well known; *viz.* a Monk who had been fifty years in profession. I cannot at all agree with Du Fresne, in deducing it from συμπάικτης. His words are, "*Nam quinquagenarios monachos* sympactas *appellatos admodum verò simile est, non quod ipsi* sympactæ *essent; sed quod ad ætatis provectioris solatium darentur eis* συμπαίκται, *seu juniores monachi, qui eis ministrarent, et cum iis mensæ assiderent, ut exertè scribit Ingulfus.*" But now it is invariably written *sempecta*; so that though these *seniors* had their *garciones*, or *juniores monachos*, as Du Fresne states, it would be ridiculous

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to suppose them *playmates*. On the contrary, he reports them himself from Ingulphus, as placed about the old men for improvement and instruction: "*Huic* sempectæ *unum fratrem juniorem commensalem, tam pro* junioris disciplinâ, *quàm pro senioris solatio, prior quotidie assignabat*," &c. The observation of the Benedictines also on the article is of weight; namely, that not the associates, or juniors, are called *sempectæ*, but the seniors themselves. In short, I am of opinion we ought to seek out for a different etymology of this conventual word, *viz.* ημι and ἑκα]ον, *i. e.* fifty, or half a hundred, which answers perfectly to the description of these old Monks. *S* is so perpetually prefixed by the Latins to the Greek ημι that it needs no proof; and *p*, I conceive, is inserted *euphoniæ gratiâ*, and to prevent the hiatus in pronunciation, were we to say *semiecta*. Consequently, *sempecta* and *sympacta* are two very different words.

LXIII.

Regino, and others, pretend that Charlemagne subdued England amongst his other conquests. Tursellinus, lib. VI. c. *ult.*; but neither our Historians, nor Eginhart, nor Mons. Gaillard, know any thing of this. Perizonius, therefore, in his Comment in Tursellinus, says very rightly, "*Quod de Anglia habet autor falsum est: Northumbrii tantum expulerant suum Regem, qui ad*

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Caralum perfugit, qui sua autoritate perfecit, ut in regnum restitueretur." But quære, whether *Regino* may not mean the *Angli* on the Continent, regarding them as a part of Germany, or of the Saxons? I have not his Chronicle.

LXIV.

Dr. Solander said, he had seen excellent Fruits in the countries where he had been; but in no place such a variety as in England.

LXV.

Gulielmus Neubrigenis relates of Thomas second Archbishop of York that the Physicians, in his last sickness, prescribed to him the use of a woman: "*Ægrotanti à medicis dictatum est, ut feminæ pro remedio misceretur, pronunciantibus hoc solo morbum fore curabilem.*" Lib. I. c. 3; that, to oblige his friends, he pretended to comply, but did not, and died. See Mr. Drake's Eborac. p. 416, who says he was a very corpulent man.

LXVI.

Nations are very apt to throw blame upon one another; thus, in regard to speaking and pronouncing Latin, we reckon the Germans disregard quantity, and vouch the following instance, "*Nos Germăni non curămus pronuntĭātĭōnem**;"

* Dr. Roberts of St. Paul's School, in repeating these words to his boys, when they had mistaken the *quantity* of any Latin word, used the words *quantitătem syllabărum* instead of *pronuntĭātĭōnem*.

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Salmasius, in Fun. Ling. Hellen. p. 254, reproaches us Englishmen with the same negligence. The charge upon both people, I believe, at this time to be very unjust.

LXVII.

Some names are both masculine and feminine: *Anna* is the name of a Saxon King; and both we, and the French, apply it to males. Eliza is a man's name in Pezron, p. 175. So when we write Francis for a man, and Frances for a woman, there is no foundation for the difference, as the Latin is *Franciscus* and *Francisca*. It may be useful, however, in some cases, to preserve a different orthography. See p. 85.

LXVIII.

The sparrow is reckoned with us to be a lascivious and salacious bird; and so it was antiently among the Greeks, ὁ καλαφερὴς ϗ λάγνος, being by them called ϛρυθὸς; Hesych. *v.* ϛρυθός.

LXIX.

Women are often complained of for not suckling their own children, and with reason, as a multitude of evils are known to arise from putting them out to nurse. This practice arose, I presume, at first from wantonness, it not being thought lawful formerly for husband and wife to

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sleep together while the woman gave suck. Beda, Eccl. Hist. I. 27. So the 17th canon of the 3d Council of Toledo, held in 589, is against fathers or mothers who put their children to death, through a desire of copulation. Du Pin, V. p. 156.

LXX.

Concerning the Wake, or Church-feast, we have a very remarkable passage in Beda, I. c. 30, which shews both the original and the antiquity of it; the Pope there, Gregory the Great, after speaking of the Heathen temples, not to be destroyed, but converted into churches, adds, "*Et quia Boves solent in sacrificio dæmonum multos occidere, debet eis etiam hac de re aliqua sollemnitas immutari: ut die dedicationis, vel natalitii sanctorum martyrum, quorum illic reliquiæ ponuntur, tabernacula sibi circa easdem ecclesias, quæ ex fanis commutatæ sunt, de ramis arborum faciant, et religiosis conviviis sollemnitatem celebrent; nec diabolo jam animalia immolent, et * ad laudem Dei in esu suo animalia occidant,* &c."

LXXI.

To quid, i. e. to chew tobacco. In Kent, a cow is said *to chew her quid*; so that *cud* and *quid* are the same; and to *quid* is a metaphor taken from that action of the cow.

* Forte leg. *sed.*

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LXXII.

A *monteith*, a large silver punch-bowl with notches in the rim to receive the glasses, and probably called so from the Scotch Earl of that title (Rapin, I. p. 493), or the place where such sort of bowls were invented.

LXXIII.

When a person sneezes, it is usual to say, *God bless you*: as much as to say, May God so bless you as that portends; for as sneezing is beneficial to the head, and an effort of nature to remove an obstruction, or to throw off any thing that either clogs or stimulates, so it was antiently reckoned a good omen. Xenophon, Κυρ. Αναβ. III. c. 2. § 5.

LXXIV.

"*Græcum est ei; legi non potest.*" When William Thorn, the Chronicler, exhibited his instruments in 1386 to the Cardinal Reynold de Brancasiis, in order to obtain the Pope's benediction for William II. then chosen Abbot of St. Augustine near Canterbury, the Cardinal, taking them in his hand, and just looking upon them, said, "*Ista litera Græca est, rescribetur in melius, et iterum nobis tradatur.*" Thorn, Chron. apud X Script. col. 2185, where *Græca* appears to be proverbial for illegible; the Cardinal, I presume, not being acquainted, or pretending not to be so, with the hand-writing then used in England.

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LXXV.

At Barkway in Herts there was formerly a sort of old strong malt liquor, which was called *Old Pharaoh*, because it often detained, and would not *let the children of Israel go*, for that was the reason given for the name: and the house, or the man of the house, was customarily called Old Pharaoh's.

LXXVI.

Authors who have wished not to be known for the present, or to be entirely concealed, have taken sometimes obscure signatures, and sometimes sham names. Mr. Camden signed the preface to his *Remains* with M. N. the two last letters of William Camden. Dr. Richard Bentley, to a pamphlet about his intended edition of the Greek Testament, prefixed I. E. the first vowels in his names. Dr. Arthur Ashley Sykes wrote T. P. A. P. O. A. B. I. T. C. O. S. in the title-page of his "Enquiry into the Meaning of Demoniacks in the New Testament," which means "The Precentor and Prebendary of Alton Borealis in the Church of Salisbury." Some decyphering is required in these cases as to the readers; while the writers themselves have a key whereby to explain and open the latent meaning, and to claim, upon occasion, their own works. In regard to sham or assumed names, some are absolutely such. Mons. Le Clerc, in his edition

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of "Cornelius Severus," in 1703, called himself *Theodorus Gorallus*. And the true name of Vigneul de Marville was Noel Dargonne, as we are informed by Voltaire (History of Lewis XIV. p. 341.) In some instances, however, the letters of the real names are only transposed, in order to concealment, and new ones composed from them, and it will be necessary to decypher. Henry Wharton was the author of the "Specimen of Errors in Bishop Burnet's History of the Reformation," and printed it under the name of *Anthony Harmer*, the letters of which last names are comprised in those of the former, if you add A. M. See pp. 189, 218. The like transpositions are often met with in the Gentleman's Magazine.

LXXVII.

To *angle*, is thought to be derived from the German *angel*. And this may be thought to come from *anguilla*, an eel, a fish of most frequent use in the monasteries.

LXXVIII.

We are apt to think Summers not to be so hot as formerly; but I apprehend there is little difference in general; and that the reason of the surmise is, that when grown up, we do not run and hurry about so as to heat ourselves, as aforetime we did when boys.

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LXXIX.

Manners maketh Man. This, which was the motto of Bishop Kenn, has been thought false English, and therefore ought to be amended, *make the man;* but in old English books and MSS. *eth* is often found to be a plural termination. Sir Degarè, MS Romance, ver. 769. Old church book at Wye in Kent, p. 11. Hence *sheweth,* Percy's "Reliques of Antient Poetry," I. p. 171. *Deviseth,* 198. *Sitteth* and *herkneth,* II. p. 3. *Doth,* i. e. *doeth,* III. p. 109. See also Skelton, pp. 93, 185, 205, 243, 261 *ter,* 263 *bis.* Ames, "Typograph. Antiqq." p. 4. Northumberland Book, p. 461. Churchyard, p. ix. Nash, p. 41. "Mirrour of Magistrates," p. 518.—Many other instances might be adduced; but these are sufficient to shew how the matter went formerly; and that, though we write not so now, the motto ought to stand as it is.

LXXX.

In 1733, two swarms of Bees from different hives united, and were hived together; how does this consist with swarms having always a Queen-bee at their head?

LXXXI.

Worse is undoubtedly a comparative, but has not always a relation to *bad.* Thus, when I say,

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"Sir, I am sorry to see you look worse than ye did last week," the party might not look ill or bad the week before, but very well.

LXXXII.

Earnest money, earnest penny, or *bargain penny,* are antient, for they occur respectively in the old Church Book of Wye in Kent, 4, 34, 37 Henry VIII. and 4 Edward VI.

LXXXIII.

Ringing, or *sounding,* money, to try if it be good, is not modern; indeed, the adulteration of coin is a very antient species of fraud; see Glossary in X Script. v. *Sonare Pecuniam.* But I cannot agree with the learned author there, in deducing the phrase from the Saxon ꝑcunian, *al.* aꝑcunian, *i. e. vitare;* as to sound comes so naturally and obviously from the Latin *sono.*

LXXXIV.

From attending to what others say in company ye will reap many advantages; ye will never be absent; ye will please by the deference ye pay them; your replies and observations will always be pertinent; ye will have opportunities of noting the slips they make, or the inconsistencies they run into in argumentation, which few people talk without; and, what is very disagreeable in conversation, ye will not have occasion to be per-

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petually asking those troublesome questions who, where, when, and the like.

LXXXV.

The horrible word *Abracadabra*, used formerly as a charm, occurs in many authors, and is commonly so written. Aubrey's "Miscellanies," p. 138. Collier's "Dict." Gentleman's Magazine, 1753, p. 518. Q. Serenus Sammonicus, and others. But I apprehend this orthography to be wrong, and that the truth is *Abrasadabra*, for the Greeks having no c, that character was Σ. The Latin verses quoted by Aubrey are from Serenus Sammonicus.

LXXXVI.

Nothing appears to have been more raised in value than Hay, owing to the increase of trade and population. The modus is *2d. per* acre, at Whittington; and if that was according to value in the reign of Richard II. an acre which produced, as we will suppose, a ton, was worth *1s. 8d.*; but a ton of new hay is now ordinarily worth *30s.*

LXXXVII.

It is an unaccountable mistake in Mr. William Bray to assert, in his "Tour into Derbyshire, Yorkshire, &c." that lead, in converting into red lead, loses weight; for the workmen and the merchants, on the contrary, all agree that it gains.

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LXXXVIII.

A fellow snatched a diamond ear-ring from a lady; but it slipping through his fingers, and falling into her lap, he lost his booty. The doubt was, whether it was a taking from her person.—How frivolous! was there not plainly an assault, and an intention to rob? But there are many of the like quirks and frivolities in our law.

LXXXIX.

A shoemaker, with a wife and growing family, is in good constant business, and the wife gets a penny by keeping a shop. The parish where he resides requires him to bring a certificate, or else he must be removed. Now the parish to which he belongs has made a resolution to grant no certificates at all; so this poor man is in a manner ruined. How hard and cruel! Cases of this nature happen frequently; but parishioners in vestry have hard hearts and undistinguishing eyes.

XC.

Ships, in most languages, are females, and they speak of them as such; is it not then absurd to give them the names of men, as Atlas, Ajax, Royal George, &c.? and will it not occasion often strange solecisms in the language of mariners?

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XCI.

Our Bibles mostly preserve the different cases of the plural English pronoun, *ye* and *you*; and our grammarians also attend to this. Why then will not people conform to rule, and write grammatically, and use *ye* for the nominative case?

XCII.

The custom of hanging bells about the necks of cattle, in order to direct one where to find them when they strayed, is very antient. (Somner, Gloss. in X Scriptores, *v. Ticimiam.*) Indeed, when countries abounded so much more with woods and forests than they do now, a device and contrivance of this kind was perfectly necessary.

XCIII.

Livelong, this word may be pronounced either with *i* short, or *i* long; if with the former, ye appear to fetch it from the verb *live*; and if with the latter, from the adjective *alive, vivus.*

XCIV.

One cannot approve of that drawling way in which some people read the church service: "erred and are deceived, accused, absolved, oppressed," &c. These words should be curtailed a syllable; for, no doubt, we ought to read as we speak.

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XCV.

Orchette, Antiquarian Repertory, p. 215.

Orchat, Milton.

Orchard, Leland, Itin. I. p. 1, 18. Lambarde, Peramb. p. 246. E. Lhuyd, p. 33. Archæologia, V. p. 308.

Ortchard, Lambarde, Peramb. p. 10.

Ortyard, Evelyn, p. 245. edit. Hunter.

Hortyard, Dr. Plott, in his Oxfordshire and Staffordshire.

It is difficult to say which of these is right. *Orchette*, indeed, is a corruption, and so is *Orchard*; but *Orchat* may be the Greek ὄρχαλος, Cyril. contra Julian, IV. p. 19. Tatius, p. 275, 319. *Hortus*, in later times, was written *Ortus*; from the first regularly comes Dr. Plott's *Hortyard*, and from the latter Mr. Evelyn's *Ortyard*. I would embrace therefore either Orchat, Ortyard, or Hortyard, rejecting all the others.

XCVI.

The abbreviations, y^e, y^t, y^s, &c. for the, that, this, &c. all spring from the Saxon þ, which has the power of *th*; but, by negligent writing, or perhaps ignorance, has been turned into *y*.

XCVII.

The elliptical expressions, *in the year* 20, or *in the year* 88, wherein the millenary and the

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centenary numbers are omitted, are not altogether modern; since, is I apprehend, Caxton's device denotes the year 1474, when first he began to print, or at least had the device cut; though Mr. Maittaire says he had seen no book of his older than 1477.

XCVIII.

Zany. Zane in Italian means *John*, (Maittaire, Annal. Typ. I. p. 187.) So we say, a *Jack Pudding*, *i. e.* a Merry-Andrew, or *Zany*; which last occurs in Nash, p. 44. Thus *Zanni* is a Droll, or Buffoon, in Altieri: and it is used as a verb, to *mimick*, or *imitate*. Dodsley's Old Plays, VI. p. 117.

XCIX.

People affect to eat venison with a *haut-gout* in the country; but this is mis-judging the matter extremely. It seldom gets to London perfectly sweet, so the citizens are forced to dispense with it, and to make the best of it, and at last to commend it for a quality unnatural to it. And the people I speak of are so absurd as to follow the town mode, though they live in the country, and might, if they pleased, eat it while good.

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C.

Many think Constantinople to be called *the Port* from the fine haven there; but it is so denominated from the *Gate* of the Sultan's palace, *i. e.* the court. Henry Stephens, Thesaur. v. Θύρα. Hence the *Ottoman Port*. See Mr. Hutchinson ad Xenoph. Kyrop. p. 287.

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CENTURIA SEPTIMA.

I.

A FRIEND proposes that all Mr. Thomas Hearne's works should be printed together in two volumes folio. Some of the publications are indeed scarce worth reprinting. See Dr. Wilkins's judgment concerning these works of Mr. Hearne in the Preface to Bishop Tanner's Bibliotheca; but, as gentlemen will ever be desirous of collecting them, it would be no bad scheme to reprint them together in the manner proposed; as it would both reduce the price, and make the volumes more easily to be come at, some being now exceedingly scarce.

II.

One proposes a general map of England, with the British, the Roman, and the Saxon names of places, so far as they can be recovered. It should be attended, however, with some pages of letterpress, to include indexes, and short discussions, concerning the disputable places.

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III.

As I am now upon the subject of proposals, I will make one myself; *viz.* that some one should compile an English-Saxon Dictionary; that, rejecting all the French, Latin, and Greek words, with such others as may be of foreign growth, it may appear that the body of our language is Saxon, as likewise what parts of it are so. This would produce a good *Etymologia*, in respect of the English or Saxon part of our language, and would be easily accomplished, as, now that Mr. Lye's Dictionary is published, the undertaker would have little more to do than to turn that book, and range the English words, adding the Saxon term with an interpretation, where necessary, in alphabetical order.

IV.

Mr. William Baxter was undoubtedly a person of great learning and equal sagacity; he was sometimes, however, too visionary. I cannot approve of his etymology of *Durovernum*, but must think that of Mr. Camden, col. 238, preferable to it. Mr. Baxter says, "*Cum autem veteri Brigantum sive Celtarum sermone* Vern, *Sanctuarium fuerit (de Pelasgico antiquo* Ιερὸν *pro* Ιερὸν*) et cum* Dŭr *etiam sit* Οὖρον *sive* Aqua; *quid vetat sacram istam sedem Latinè reddi* Fanum profluentis amnis, *sive (sicuti fluvius iste*

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vulgò appellatur) Sturæ, *de Britannico scilicet* es dur, *sive τὸ ὕδωρ?*" Baxteri Glossar. p. 117. But, though Canterbury might be *sacra sedes* in the Saxon times, we know nothing about its being so in the British or Roman ages; however, not that it was particularly so then, in respect of other places. He deduces, again, the Celtic *Vern* from the Pelasgic Fιερὸν, whereas one would rather suppose the contrary, that the Pelasgic term came from the Celtic; for I believe it is now generally understood that the Celtic is the mother-tongue of the Greek, Latin, and British, and of most other European languages, except the Teutonic and its derivatives.

V.

Mr. Drake, in the Eboracum, has sometimes acquitted himself but negligently; in particular, p. 411, in the account of Alfricus Puttoc. Mr. Wharton shews, Anglia Sacra, I. p. 133, *seq.* he was the same person with Elfric, the famous Saxon grammarian, and from his great learning was called Wittunc *i. e. Witting*, or learned, mis-written *Puttoc*, the copyist taking the Saxon *w* (formed thus p) for a *p*; and yet Mr. Drake takes no notice of these matters.

VI.

In the printed account that accompanies the Antiquarian Society's two prints of the Royal

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Palace at Richmond, we have the following passage: "One Barn of four layes [*q.* bayes] of building, well tyled and *killesed* on two sides and one end thereof;" where, as the word *killesed* is put in Italicks, it is a plain intimation that the copyist has not mistaken it, but was aware of the singularity. From thence it may also be further inferred, that it is a term of some difficulty, and not intelligible to every common reader; and, indeed, it has something very barbarous in its appearance: *quære*, therefore, the meaning of this strange and unusual term? For my part, I can imagine no other than one of these two: the Palace at Richmond was built by King Henry VII. one of whose badges or devices, as being descended from the *Beauforts*, was the Portcullis. (Sandford, p. 357, 364, 464.) *Killesed* may therefore be a corruption of *cullised*; and the meaning will be, in that case, that both sides of the barn, and the gable-head of it, were ornamented with the *cullis*, or *portcullis*, cut in stone; and it is certain that the French called the portcullis *coulisse* only, omitting the former part of the word; see Cotgrave. If this does not please, the word may come from the French *coulisse*, a gutter; which see in Boyer; and the sense then will be, that the barn was well tyled and guttered (probably with lead) on two sides and one end of it. But as the building was only *killesed* on one, and not on both ends, I should prefer the former of these

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senses, since no reason can be given why it was not guttered at both ends; whereas it would be sufficient that an ornamental carved stone should be put on one end of the barn only.

VII.

"We are the people of his pasture, and the sheep of his hand," Psal. xcv. This appears singular, no doubt, to many people, who expect it rather should be, *the people of his hand, and the sheep of his pasture*, as in Psalm lxxiv. and lxxix.; but there is an allusion here to that extraordinary care and tenderness which shepherds were formerly wont to shew towards such of the flock as were weak, or sickly, from any cause. Hence Isaiah says, "He shall feed his flock like a shepherd: he shall *gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*, or *that give suck*, as in the margin, Isa. xl. 11. And Virgil makes Melibœus, the goat-herd, say:

——— *hanc etiam vix, Tityre, duco.*

Eclog. I. 13.

i. e. manu duco: and the cause was the feebleness of the ewe after yeaning, or perhaps casting her burthen, for it follows:

Hìc inter densas corylos modo namque gemellos,
Spem gregis, ah! silice in nudâ connixa reliquit.

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VIII.

In Mr. Walpole's "Anecdotes of Painting in England," vol. I. p. 3, a record of 17 Henry III. is cited, directing some painting to be done in the King's round chapel at Wudestok; and then the record goes on, "*Et ibi fieri faciat* [*custos domorum Regis de Wudestok*] *duas* verimas *novas.*" This is a deplored passage, and entirely given up; for Mr. Walpole notes, "*Verimas*, a barbarous word, not to be found even in Dufresne's Glossary," &c. This word is what I propose here to attempt to explain. In the first place, I am clearly of opinion, the word, which undoubtedly is most barbarous as it now stands, has been misread; and that in the original record it is *verrinas* and not *verimas*. The ducts of the letters will sufficiently justify this reading; for letters consisting of upright strokes are easily mistaken one for another, as the late Mr. Casley well observed in the case of *uncialibus* and *initialibus*; see his preface to the "Catalogue of the Cotton Library." But what is this word *verrinas*? is it not as barbarous as the other? It has an odd appearance, it must be acknowledged; but nevertheless, it is a legitimate word of the times, capable of being explained in a sense extremely consistent with the purport of the passage in question. From the French *verre*, glass, the Latinists of the monkish ages made *verrarius, a, um*, and *verrinus, a, um*;

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hence you have in Dufresne *Verreria, vitri officina;* and *Verreriæ, laurinæ vitreæ quæ fenestris objiciuntur; verrerius, qui vitrâ operatur et vendit.* And as to *verrinus,* which is most to our purpose, the same author says, "*Verrinæ, ut supra Verreriæ. Comput. ann.* 1202, *apud D. Bruxel, tom. II. de usu feod,* pag. ccii. col. 2. *Evrardus Capellanus, pro verrinis Capellæ LV sol.*" And R. Swapham, one of our Monkish writers, speaking of Robert Abbat of Peterborough, who acceded 1214, says p. 107, "*Item, ipse lucis et honestatis amator clarificavit ecclesiam triginta et eo amplius verinis.*" So that there cannot be the least doubt of the use of this word either at home or abroad. Now, as from *vitreus, vitrea, vitreum* [to say nothing of *vitrius* and *vitrinus*], *vitrea* came to signify a glass window; see Dufresne, v. *vitreæ;* so from *verrerius, verreria, verrerium, verreria* came to denote the same; and from *verrinus, verrina, verrinum, verrina* was used in the like sense. All the three, *vitrea, verreria,* and *verrinu,* are properly feminine adjectives with *fenestra* understood, as is evident from *fenestræ* being frequently joined with *vitreæ;* but it seems by custom these were words often used as substantives. Wherefore, upon the whole, the true reading in the record is *verrinas,* and the word means glass windows, two of which the King's warden at Woodstock was directed to make in the Chapel there.

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IX.

I used to think William was a name brought amongst us by William the Conqueror at the Norman Conquest; but it might be here before, as it occurs amongst the Saxons very early. Gale, XV Script, pp. 134, 793; and, in fact, was introduced into Normandy from the North, the son of Rollo being named William. (Anderson, Tab. 490.)

X.

You would see an account in the papers [July 5, 1773] of a ball of fire which fell in Scotland-yard. It came down the chimney of a little ale-house (the Sun) adjoining to Mr. Ripley's house, in Middle Scotland-yard, and burst in the room where several people were sitting. The door and windows were open, which probably was the means (under God's providence) that nobody was hurt by it. It made a flash and a sharp crack, like that of a gun high charged and hard rammed, and I took it for such. It passed on or near the ground very gently from the first Scotland Yard, through the wooden gate, and then ascended. The people who saw its progress, I am told, have been sent to, to attend the Royal Society (but I have not heard the result) as to its ascending principally, which seems an uncommon circumstance.

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XI.

There are several places or parts of this island that bear the name of *Wolds;* as the Wolds of Yorkshire, the Wolds of Lincolnshire, the Wolds of Leicestershire, Cotswold in Gloucestershire, &c.: and Mr. Baxter, in his Glossary, p. 76, writes; "*Cantiis fuere sui saltus et solitudines in mediterraneis sui partibus, hodie* the Woulds, *sive* nemoribus; *quod idem et de* Dobunis *affirmare licet in suo* Coteswould; *quod ibridd voce proferri videtur de Britannico* coit, *Teutonicoque* wold *vel* wald, *quod idem sonat. Neque enim aliud* wolds, *quam* woods; *etsi nullæ hodie compareant illis locis sylvæ.*" But this seems to me to be confounding every thing; for the *Weald* of Kent is quite different from the *wolds* above, or *Coteswold,* and of a different original: it implies a low woody country, as opposed to *downs,* which is the word in that county for the higher lands free from wood. And so Bishop Gibson, in Reg. Gen. de Nom. Loc. Chron. Sax. "*Syllabæ* weald, wald, walt, *sive per se positæ, sive in initio nominum locorum,* [you may add *sive in fine*] *significant* sylvam, saltum, nemus, *a* pealo *idem.*" And afterwards, "Wold *per se positum, (plurima enim loca vocuntur* the would, the woulds), *sive cum alio conjunctum, loci* planitiem *exprimit; à Sax.* polo, locus indigus Sylvæ, Planities." But it must be owned, that in Lye's Dictionary polo

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is made to be the same as pealo, and is explained by *saltus*. No example, however, is given of its use in that sense; and the *wolds*, or *downs*, are in general tracts devoid of wood.

XII.

To *humm*, I take to be a mere technical word, as representing the sound which we call a humm. Baxter, indeed, in his Glossary, p. 4, speaking of the river Humber, makes *hummen* to be a Saxon word: "*Unde et* Saxonibus *eodem planè intellectu* Humber *dicebatur, sive* bombitator: *nam verbum* hummen, bombitare *sonat.*" But you will find no such word in Lye. Camden, however, agrees with him in the etymon.

XIII.

E, Ea, and *Eo*, and *Ew* or *Eu*, have often *y* prefixed in pronunciation. An *Ew* in Derbyshire is a *Yo*. The manor of *Ealdlande* at Godmersham in Kent is now *Yalland*. *Ewel* is *Yowel*. *Eure*, in Nennius, c. 48, is *your*. *Eoferwick* is now *York*; and *Edward* in Derbyshire is *Yedard*. *Earth* is *Yarth* in Leland's Itinerary.

XIV.

The anonymous Geographer of Ravenna has put down the names of the British towns and cities promiscuously, as they occurred to his memory, without any regard to the Roman Roads;

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though perhaps in some cases, and yet not always, vicinity might be some rule to him. Mr. Baxter appears to have a very wrong idea of this matter; for p. 238 he reasons upon it as an *itinerary*, and upon no better grounds, both places Crococolana here, and against all judgment transfers *Venta Icenorum* hither, supposing, ridiculously enough, that the station had two names, Venta and Crocolanum, for so he writes it both here and p. 92.

XV.

Our Earls are stiled *Consuls* by the Monkish historians perpetually: Henry Hunt, in Wharton, Anglia Sacra, II. pp. 696, 697, 699; and there *Consulatus* is an earldom, p. 697. Fitz-Stephen, p. 8, (76, *nostræ edit.*) Dugdale's Warwickshire, pp. 298, 299. Matthew Paris, pp. 992, 1007. Hence it signifies *Ealdormon*, Chron. Petrob. p. 13, compared with Chron. Sax. p. 73. See also Ingulfus, p. 75. Sandford, pp. 34, 45, 48. Johannes Rossus, pp. 58, 150; for compare 102; for compare p. 72. Camden, col. clxi. Sandford, pp. 34, 45, 48. Dugdale's Baron. I. p. 37. Archæologia Soc. Antiq. pp. 173, 174. Du Fresne, and Spelman in Glossary. There is no doubt of the meaning of the word in the case; and Lord Lyttelton, in his History of the Life of Henry II. vol. III. p. 137, infers the military employments of the Earls, from the appellation

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of *Dux* and *Consul*: but, with submission to this learned Peer, the inference does not seem to be well founded in respect of the word *Consul*, whatever it may be in regard to *Dux*, since *Consul* has plainly a connexion with *Consilium*, and it was the business of the Earls, Comites, Ealdormen, to be the advisers and counsellors of the Crown.

XVI.

There were two great monasteries at Canterbury; one at the cathedral, and the other without the gates and walls of the city, called St. Augustine's, as founded by the first Archbishop of that name, who was also buried there. They were independent foundations. Mons. Rapin, however, confounds these two places, esteeming the latter to be the same body as the former. Thus p. 267 he says, "The election of the Archbishops had for some time been a continual subject of disputes between the Suffragan Bishops and the Monks of St. Augustine's." Whereas the contest was between the suffragans and the monks of Christ-church, or the cathedral; and he accordingly tells us afterwards, that some of the monks met at midnight *in the Cathedral*. The same mistake occurs p. 268, where the monks of St. Augustine are twice represented as the Chapter of Canterbury; as also p. 272, where they have a Prior given them, which apper-

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tains to Christ Church. (Gervas. col. 1654); and p. 303, and 305, 306, where the monks of St. Augustine's are the electors of the Archbishops. He says, p. 219, that Lanfranc fixed the number of the monks of St. Augustin at one hundred and fifty; a circumstance that belongs to Christ Church; see Gervas. col. 1654; Lambarde's Peramb. p. 300. Besides, it is most absurd, that by a secret article King Henry II. should be required to go barefoot to *Becket's tomb*, which was at Christ Church, and receive discipline from *the monks of St. Augustin*, as said p. 236: but the discipline was given by the monks of Christ Church, in their Chapter-house. Brompton, col. 1095. R. Diceto, col. 577. Matth. Westminster, p. 250, which makes the story consistent. Same error also occurs in Tanner's Bibliotheca, p. 162, in note.

XVII.

The Saxon Orosius is often cited in Mr. Lye's Saxon Dictionary, though this author is not specified amongst the other authorities in the *Notarum Explicatio*, after the preface.

XVIII.

The prince whom we commonly call Henry the Third, was properly Henry the Fourth, and all the later Henrys will be consequently removed one step higher as to number, and Henry VIII.

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will be in strictness Henry IX. It is the observation of Henry de Knyghton, who writes, speaking of Henry the Third, "*Iste Henricus filius Johannis vocatus est Henricus III. in cronicis et cartis, et omnibus aliis scriptis, non causâ nominis, quia nomine* quartus *rex Henricus fuit, set causâ dignitatis regalis et regnabilis, et dominatione regnandi; nam si primus Henricus, filius autem Imperatricis, et rex Henricus filius ejusdem regis Henrici qui vocatus est Henricus rex junior qui coronatus est vivente patre* [*reputentur*; this, or some such word, is missing] *tunc iste Henricus filius Johannis esset quartus in numero: set quia ille Henricus rex junior moriebatur ante patrem suum, et non regnavit, eâ de causâ respectu eorum qui regnaverunt ita dictus est Henricus tertius.*" H. Knyghton, inter X Script. col. 2429; and see the latest edition of Fitz-Stephen's Description of London, p. 14.

XIX.

Dr. Johnson deduces our expression *to quaff* from the French *coeffer*, to be drunk; not considering that this is a mere ludicrous metaphorical sense of the French word. I presume it is the Scotch *quaff*, which means a small bowl to drink out of, and is described in "Humphrey Clinker," III. p. 18. Hence to *quaff* is to drink of such a bowl.

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XX.

Mr. Markland observes, very acutely, that the imparisyllabic genitives of the third declension are made by the insertion of *i*, and that the nominatives were at first written roughly *lapids*, *ments*, &c. This accounts for *honos* and *honar*, the last syllable of the former being long, and of the latter short. It was written originally *honors*, and when it was smoothed in pronunciation, by dropping the *r*, it retained its quantity; but when the final *s* was omitted, it would become short of course, according to the rule *R finita corripiuntur*.

XXI.

Our Novelists, like Sam Foote in his farces, often touch upon real characters; and when Dr. Smollett, in the second volume of the History of Ferdinand Count Fathom, p. 106, makes one of the interlocutors observe, that many persons of mean parentage have raised themselves to power and fortune; and, by way of example, to use these words: "One, she said, sprung from the loins of an obscure attorney; another was the grandson of a valet-de-chambre; a third was the issue of an accomptant; and a fourth the offspring of a woolendraper." He means, I presume, by the first, Philip Earl of Hardwicke, who was son of an attorney of Dover; by the second,

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Henry Fox Lord Holland, whose grandfather Sir Stephen Fox is said to have been a valet; by the third, Mr. Aislabie; and by the fourth, Mr. Mann. In Peregrine Pickle, the Memoirs of a Lady of Quality, is the history of Lady Vane; and afterwards the story of James Annesley is introduced.

XXII.

Smollett again, in vol. II. p. 141, *seq.* exhibits a very singular character under the mark of H—t, and the person intended is one Captain Hewet, a Leicestershire gentleman, called the *Demonstrator*, from a story told of him; that in a dispute with some Turks, about the paradise of Mahomet furnished with *Houris*, he observed to them, that Christians were better qualified for the enjoyment of them than Turks or Jews. His *Demonstration* may as well be suppressed; but the story adds, the Turks said, if that was the case, they would turn Christians too.

XXIII.

Leland says, in his Itinerary, vol. I. p. 23, that Coliweston, in Northamptonshire, is, for the most part, "of a new building by the Lady Margaret, mother to Henry VII. The Lord Cromwel had afore begunne a house ther. Bagges of *purses* yet remayne there yn the chappelle and other places." This Ralph Lord Cromwell had been Treasurer to King Henry VI. and these

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purses were intended as emblems of his office. The same Nobleman had been owner, and, as I think, builder, of Wingfield-manor, in the county of Derby; and his arms there, cut in stone, are ornamented with a couple of *purses*; which reminds me of what I have heard in relation to the first Earl of Hardwicke, who was so many years Lord High Chancellor of England. The Chancellor is furnished every year with a new purse for the great seal; but as one is not wanted so often, his Lordship reserved a new one every now and then, till at last, having got a competent number, he had them wrought into a bed, as so many ornaments; and the bed, which may exhibit a dozen or more of these purses, is now in being at Wimpole.

XXIV.

The asterisks in Drake's Eboracum, p. 416, are intended for Archbishop Lancelot Blackburne; intimating that his Grace would never have died a martyr to his chastity. But quære, whether Mr. Drake was a proper person to make this observation.

XXV.

Our great and valiant King Edward I. is called *Scotorum malleus* on his tomb. Archæologia, III. p. 379; and see Rapin, vol. I. p. 385. But before that, Matt. Paris, p. 409, styles Hugh de Welles,

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Bishop of Lincoln, *omnium malleus Religiosorum*, on account, we suppose, of his severity towards the monks and regular canons. Morocutius also terms Hugh the Burgundian Bishop of Lincoln *Regum malleus*. But, long before this, Charles, Maire du Palais, in France, obtained the name of Martel, in 732. "*On pretend*," says Pere Daniel, I. p. 335, "*que ce fut de cette victoire, que Charles tira son nom de Martel, pour avoir, comme un Marteau, ecrasé les Sarrazins.*" Hence again, Jeffrey *Martel*, Earl of Anjou. And the British name *Arthur* signifies either "*ursum horribilem, vel malleum ferreum, quo confringuntur molæ leonum.*" Nennius, c. 62. The first of these etymons, I presume, is the truest. William Martel was Dapifer to King Stephen. Gul. Neubrig. p. 42. And we still use the expression *to maul a person*; see Dr. Johnson's Dictionary; also Spelman's Glossary, *v. Martellus.*

XXVI.

Sandford, in his excellent book "the Genealogy of the Kings and Queens of England," &c. where he speaks of the natural children of King Henry II. by the Lady Rosamond, p. 71, mentions only William Longspee Earl of Salisbury, and Geoffery Bishop elect of Lincoln, and afterwards Archbishop of York; but the King had another son by that Lady, named Peter, whom King Richard I. in 1191, was desirous of promoting to the deanery

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of York; see Drake's Eboracum, pp. 423, 561, in which last place Peter is expressly said to be the son of Rosamond.

XXVII.

Annales Dunstapul. p. 19, "*Cui Rex* [*Haraldus*] *occurrens cum paucis.*" The author is speaking of that decisive battle wherein King Harold was slain, and William the Conqueror acquired the crown of England. And the note in the margin, by a later hand, is, "*Nam in prœlio plures occiderunt quàm* 6000 *Anglorum*;" which being a reason that in appearance implies the direct contrary to what the author says, Mr. Hearne observes, it should rather be "*Minus rectè, nam in prœlio,*" &c.; and thus he contents himself with correcting the Annotator, and at the same time condemning his Author. But surely the author is defensible againt both the Annotator and Mr. Hearne; for what the Annalist intended by *cum paucis* was only to insinuate to us, that Harold was so hasty and eager to engage, that he would not wait till the *whole* of his forces was collected together; but would give battle to the Norman with only those he had with him. See Matt. Paris, p. 3; Rapin, I. p. 141. The former passage is worth consulting; as is also Higden, p. 285.

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XXVIII.

There is a palpable mistake in the Annals of Dunstaple, p. 18, where Harold is called the nephew of Edward the Confessor; and where afterwards Edward is styled his uncle. Mr. Hearne, however, takes no notice of this, though it is so contrary to the common notions of every body. To make short, Editha, wife of the Confessor, is here taken by mistake to be sister of Earl Godwin, instead of his daughter; and consequently to be aunt of King Harold, the son of that Earl; and not his sister.

XXIX.

The same Annals, p. 236, have it, "*Item obiit A. Regina Scotiæ*;" and Mr. Hearne queries upon it, "*An Joanna? ut* A. *sit idem quod* Anna, *vel pars posterior vocis* Joanna." But did ever any body hear of an initial taken from the middle of a name? A. is undoubtedly an initial, and this, consequently, sad bungling work. The name of that daughter of King John and Queen Isabella that married Alexander II. King of Scots, was undoubtedly *Joanna*. Matt. Paris, p. 313; Leland, Coll. I. p. 288; Sandford, Genealogical History, p. 86; Dr. Brady, p. 521. The mistake, however, is not peculiar to our Annalist, since in "Robert of Glocester," published by Mr. Hearne himself, the Queen of Scots is called *Alianore*

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by the prose author there, p. 513; as likewise she is in an old MS chronicle of England in my possession, p. 198; in another abstracted by Leland, in Coll. II. p. 471. The mistake seems to have arisen from these authors confounding the Queen of Scots with her sister *Alienora*, who intermarried with William Marshal Earl of Pembroke (Sandford, p. 87; Leland, Coll. I. p. 282;) just as *Joanna*, in Matt. Paris, p. 818, is, on the contrary, made to be the wife of the Earl of Pembroke. See the like confusion in Leland, Collect. I. p. 204.

XXX.

As we acknowledge our Kings to be supreme over all persons, as well ecclesiastical as temporal, within his dominions, the King's Arms are a proper and suitable ornament for Churches; but I know of no order or injunction for putting them up.

XXXI.

The name *Robert* is very variously written; *Rodbert*, *Rotberd*, *Rotbeard*, *Rodbriht*, *Rodbyrd*; all which occur in the Saxon Chronicle. To which you may add, *Radbert*; Cave, Hist. Lit. p. 452. *Rotbert*; Text. Roff. p. 141. *Rodbœrt*; Wharton, Angl. Sacr. I. p. 336. *Roberd*; Percy's Songs, III. p. xxiv. *Rupert*; for so Caius, p. 139, calls Robert Gaguinus: and see the Sorberiana, p. 86, where Prince Rupert, nephew of our King Charles I. is called Robert, as

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also Heylin's History of St. George, p. 251; Brian Twyne, often; and others. In Misson, II. p. 415, you have, lastly, *Rubertus*. The name occurs but seldom here before the Norman Conquest, for Robert Archbishop of Canterbury was a Norman; but after that it is very frequent, as being a common Norman name. Whence Dr. Caius, de Antiq. Cantabr. Acad. p. 239, writes, "*Nam diligenter observavi et in serie episcoporum omnium seu catalogis, in testimoniis episcoporum, abbatum, ducum atque militum, in chartis Regum antiquorum, nullum nominatum Gulielmum, Robertum, Thomam, aut Johannem, ante Edwardum Sanctum*," meaning Edward the Confessor. See also Twyne's Apolog. p. 338.

XXXII.

William the Conqueror is often termed *Bastardus* by our old historians. To make him amends, he is frequently by others styled *magnus*. Epitaph on William Deincourt, in Dugdale's Baronetage, I. p. 386; Drake, Eboracum, p. 578; Leland, Coll. I. pp. 148, 198. III. pp. 229, 266, 265, 311, 365, *alibi*; H. Hunt, in Wharton, Angl. Sacr. II. p. 697.

XXXIII.

The *Metathesis Literarum* has a vast effect on language; for, not to mention the transposition of *R* and *L*, with their vowels,

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Orosius, I conceive, is *Osorius*;
Zurick, *Tigur*;
Lagena, *Galena*;
Nicol, *Lincol*;
Pennig, *Pecunia*;
Stica, *Sceat*;
Nesta, *Anneis*. Leland, Collect. III. p. 86.
See E. Lhuyd, Compar. Etym. p. 7.

XXXIV.

Harlot has the appearance of a French word; and some have imagined it came from *Arlotta*, the mother of William the Conqueror, he being a bastard. See Annot. ad Rapin, I. 164; Hayward's William the Conqueror, p. 2. But the Historians, Gul. Gemet, who calls her *Herleva*, and Thomas Rudburne, who calls her *Maud*, could have no idea of this. Dr. Johnson thinks it the Welch *Herlodes*, a wench or girl; perhaps it may be the Saxon hop, a whore, with the diminutive French termination, *quasi, a little whore*.

XXXV.

One would imagine, from the following distich, that William the Conqueror had a fine large head of hair:

Cæsariem, Cæsar, tibi si natura negavit,
Hanc, Wilhelme, tibi Stella commeta dedit.
H. Hunt. p. 372.

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It comes to the same whether you read *comata*, as in the margin, or *cometa*, as in the text, with Leland, Collectan. I. p. 196, and as it stands in my MS. The first line alludes to the baldness of Julius Cæsar, mentioned by Suetonius, Jul. c. 45; and the latter line hints at the comet which appeared, as we are told by Matt. Paris, p. 4, in 1066. But now the Conqueror had but little hair before, perhaps not more than Julius Cæsar. Gul. Malmesb. writing expressly of him, p. 112, "*Justæ fuit staturæ, immensæ corpulentiæ, facie ferâ,* fronte capillis nudâ, &c."

XXXVI.

The religious houses, many of them at least, had both a seal and a coat of arms; these two things are not to be confounded. The seal had commonly some device relative to the Patron Saint, and was applied to authenticate instruments and writings. The coats of arms were much like other coats, and, I imagine, might be cut on boundaries, displayed on banners in processions, and worn by their Knights, where the house had any dependents of this order. Mr. Hearne, therefore, misses the mark greatly when, exhibiting the seal of Higham Ferrers, he says, "*Sigillisque à doctissimo Tannero editis adjunge,*" Leland, Coll. VI. p. 405; for Bishop Tanner's three plates consist not of seals, but of coats of arms.

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XXXVII.

Almost any of our Historians will inform you, and therefore I need not cite them, that John Lackland, he that was afterwards King John, was Earl of Mortaigne; and this being no English title, the younger class of readers may be under some difficulty about it. *Mortagne* is a seignory in Normandy, and is called in Latin, *Moritonia*, *Moritonium*, and *Moritolium*. As for this last, see Camdeni Anglica, &c. p. 33, 675; Leland, Coll. I. p. 163, from Rad. de Diceto, where Mr. Hearne, who is not much given to emendations, proposes very unhappily to alter it: "*Moretolii*] *Sic MS. sed legend. Moretonii*," (section VI. p. 289.) *N* is not uncommonly turned in pronunciation into *l*. Hence in Boulogne in France and Bologna in Italy, from *Bononia*. *Lincoln* was turned by the Normans into *Nicol*.

XXXVIII.

There is some reason to think the Apple, or Crab, was indigenous in Britain; though nobler and more generous sorts might be introduced afterwards. The Britons call it *Afal*, or *Aval*, as Leland writes it, Collect. IV. p. 2. Hence *Avalon*, *Pomarium*, ibid. See his Codrus, p. 7. Assert. Arturii, pp. 42, 54, 65. And Jeffrey of Monmouth calls *Avalonia*, *Insula Pomorum*. The Saxons, it is true, have the word *Appel*, and

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Appl; but I much doubt whether the Apple then grew in that high Northern latitude, whence that nation came; so that in all probability they took the name from the British *Afal*. So again Hengist, if there be any truth in the story of Vortigern and Rowena, entertained King Vortigern, as Nennius has it, with *vinum* and *sicera*, by which last, I presume, may be meant cyder; since what Matt. Paris, p. 287, calls *ciceris*, is by Matt. Westminster, p. 276, called *pomarii*; for which word, *viz.* its being used for cyder, see Du Fresne, in his Glossary. But then, being in Britain, he regaled them, you may suppose, with the liquor of the country, what he knew the King liked, and was well used to. However, this we can be assured of, that *sicera* was a liquor known in Nennius's time.

XXXIX.

Dr. Stukeley, reciting the works of Richard of Cirencester, in his "Account of Richard of Cirencester," p. 9, speaks of an historical work of his distributed into two parts, the first called *Speculum Historiale*, in four books; the other called *Anglo-Saxonum Chronicon*, L. V. Then he proceeds to say, "A MS. of both parts is found in the Public Library, Cambridge, among the MS folios, contains pages 516, and four books. Ends in 1066 (248). In the Catalogue of Manuscripts mentioned p. 168, No. 2304 (124) it begins;

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"*Britannia insularum optima*," &c. "In the end," says Dr. James, Librarian in 1600, "are these words: "*Reges vero Saxonum Gulielmo Malmsbuensi et Henrico Huntendoniensi permitto: quos de Regibus Britonum tacere jubeo.*" Recollecting that this description answered to Jeffrey of Monmouth's History, which begins and ends thus, I suspected that the Doctor, by a blunder almost incredible, had given Jeffrey's work unto Richard of Cirencester; and I accordingly got my respectable friend Mr. George Ashby, President of St. John's College, Cambridge, to consult the MS. in the Public Library, which he did in 1772; and it actually proved to be Jeffrey's History.

XL.

Walter Hemingford, or rather Hemingburgh, is a most contemptible author, though John Leland gives him a great character. He says, p. 560, that King John died at Swineshead, was buried the 18th of October at Winchester, and that he left five sons: Not one particular of which is true; for the King died but the 18th of October at Newark, and was interred at Worcester, and left but two sons, the other three being the sons of his widow, who remarried Hugh Brun Earl of March. So again he marries his three daughters, one to the Emperor Frederick, another to William Earl Marshal, and a third to

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Simon Montfort; as if it were not the same lady that married the two Earls; and whereby no notice is taken of Joan that married Alexander King of Scots. Strange blundering work! and yet, what one might justly wonder at, all this is transcribed *verbatim* by Henry Knyghton, col. 2426, except that there John is more truly said to be buried at Worcester, instead of Winchester.

XLI.

There is an expression in Roger Hoveden, p. 803, which appears very singular to us at this time, *prima dominica septuagesimæ*; as if there were more Sundays in *septuagesima* than one; whereas, according to our present notions, only one particular Sunday, that which comes a fortnight before Shrove-Sunday, is called *Septuagesima*, as the next after it is termed *Sexagesima*. The expression, however, is very proper; for by *Septuagesima* was then meant *the seventy days before Easter* (see Du Fresne.) There were several Sundays, consequently, in the *Septuagesima*; and that which we now call *Septuagesima* was the first: so that the Historian means, by his date, to signify the Sunday that is now termed *Septuagesima*; and there is no occasion, as some may imagine, either to expunge the word *prima*, or to alter the word *Septuagesimæ* into *Quadragesimæ*.

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XLII.

Eudo, one of the Conqueror's great Normans and favourites, is constantly described to us by the title of *Dapifer;* and so his brother is called, *Adam frater Eudonis Dapiferi Regis.* Hemingi Cartular. I. p. 288. And I think it is agreed, that by Dapifer is meant *Steward;* by which I should suppose must be properly meant what we now call *Steward of the Household,* this officer having at this time the care of the King's kitchen, *inter alia,* in his department.

XLIII.

Dromo, a swift vessel for sailing. Gul. Neubrig. p. 162; and see Fabius. Ethelwerd, p. 833, 843. Matt. Paris, in Additament. p. 169. See also Du Fresne *in voce,* and Spelman, Gloss. *v. Dromunda.* So that I cannot but wonder Picard should say, in his notes on Gul. Neubrig. "*Qui vero usurpavit pro navi, præter auctorem nostrum, unicus occurrit Cassiodor. lib.* 5, &c." He afterwards restores the word in the Continuator of Sigebert, *ad annum* MCXCI.; but in that I think he is mistaken, as Matt. Paris, p. 163, has *Dromunda,* which appears to be formed of the French *Dromond.* See Spelman.

XLIV.

"*Alured. Beverl.* p. 19, *duxit illum secum in civitate Aclud.*" So again, p. 39, "*Atque in* Ytalia

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transsire *meditantem, dolis circumventum interfecit.*" In both which places Mr. Hearne has marked *sic*, as if these were false readings of the MS. and that *in* after a verb of motion always required an accusative case; not animadverting, that though not in the purer classics, yet the sixth case very frequently occurs in the monkish writers. Hence this Author, p. 59, *Donec in* nemore *Calidonis venientes*, p. 142. *Rex Willielmus in* Angliâ *reversus*, p. 145. *Exercitus Comitis partim in* Normanniâ *rediit, partim*, &c. And so Gul. Neubrig. pp. 349, 484, *Quomodo Rex . . . applicuit in* Angliâ. And p. 404, *Mox vero militiam illam . . . . transmarinam in* Angliâ *applicuisse atque adventare cognoscens.*

XLV.

Alured. Beverl. p. 95, says, *Defuncto itaque Athulfo . . . Ethelbaldus filius ejus successit, qui* thorum *patris sui ascendens Juditham supradictam in matrimonium duxit.*" Judith had been the wife of his father, and therefore it is properly said of the son that married her, *thorum patris sui ascendebat*; and consequently there is no room for Mr. Hearne's conjecture upon the place, *an thronum patris sui? Thorum* is the same as *torum*, the writers of this age perpetually interposing the aspirate after *t*; hence *Cathena* for *Catena*. Joh. Rossus, p. 4. *Authonomatice* for *Autono-*

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matice, p. 30. *Galathas* for *Galatas*, p. 41. Hence *Thelonium*, *Sathanas*, *Abbathia*, *Ptholemæus*, *Rathoricus*, &c. very frequently occur in them.

XLVI.

Allured. Beverl. p. 118, *Ac multas per viam clausuras ubi telonia à peregrinis exigebatur, dato ingenti pretio, dissipavit.* Where Mr. Thomas Hearne notes, "*Literis* Græcis *forsan vocem hancce expresserat auctor. Idem enim valet quod* Τελονία seu Τελωνεῖα. *Sed* Latinas (Græcarum *omnino expers) maluit scriba.*" But we have no reason to believe that Alured understood the Greek tongue, or was acquainted with the Greek letters, any more than his scribe; and therefore we must either read *erigebantur*, or take *Telonia* to be used for *Telonium*.

XLVII.

The Editor of Fitz-Stephen's Description of London, in 1772, has observed very justly, in respect of the attempts of Mr. Strype and Mr. Hearne to amend the passage of the author where he speaks of Henry III. being a Londoner born, that Henry son of Henry II. and not Henry son of King John, is intended; and he cites Matt. Paris and John Stowe to prove that Henry son of Henry II. crowned in his father's life-time, was called Henry III. There are many other authorities to be alleged for this besides Matt. Paris

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and Stowe, as Girald. Cambr. in Wharton, Angl. Sacra, II. p. 378; Walt. Hemingford, p. 561, Gul. Neubrig. pp. 183, 197, 230, 276, 280, 723; Leland, Coll. III. p. 14; and in vol. I. p. 284, our Henry III. is accordingly called Henry IV. I shall only here give the words of H. Knyghton, col. 2429, "*Iste Henricus filius Johannis vocatus est Henricus III. in cronicis et cartis, et in omnibus aliis scriptis, non causâ nominis, quia nomine quartus rex Henricus fuit, set causâ dignitatis regalis, et regnabilis, et dominatione regnandi; nam si,* &c."

XLVIII.

In the Appendix to Mr. Hearne's edition of the Annals of Dunstaple, p. 829, you have these words cited from Girardus Cornubiensis, '*Dicit, se habitum, quo tunc indutus erat,* vit comite, *nunquam depositurum.*" And the learned Editor conjectures, f. *viz. comitis,* most absurdly; for the author is there speaking of Guy Earl of Warwick, who was then in his *Pilgrim's,* and not in his *Earl's* habit; see p. 828, which he actually did retain until his death. In short, we ought to read *vita comite,* that is, *as long as he lived,* a phrase perpetually occurring in our monkish authors, even from before the time of Venerable Bede; insomuch that one may justly wonder how a gentleman so conversant in them as Mr. Hearne could ever miss it. See Beda, pp. 70, 267;

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Ingulphus, p. 30, 31, 79, 207. Matt. Paris, p. 466. Gregorius Magn. in Parker's Antiq. Brit. p. 18. Zacharias Papa apud Velserum, p. 148. Eddius Stephanus, passim. Gul. Malmesb. in Whartoni A. S. H. p. 6, 14. *alibi.* Gul. Thorne inter X Scriptores, col. 1757. Leland, Coll. III. p. 83. Gul. Neubrig. p. 495. Walter Pyncebek in Tanneri Bibl. p. 609.

XLIX.

In the Annals of Dunstaple, p. 234, we read, "*Rex Angliæ dedit ei* [*Regi Scotiæ*] *trecentas libratas terræ pro Homagio suo, et pro annuo servitio unius erodii;*" where Mr. Hearne most unhappily conjectures, *f. corrodii,* a corrody being an allowance of victuals from a religious house to a person living out of it, for some valuable consideration, and consequently entirely foreign to the present purpose. It is pity Matthew Paris does not mention this service, p. 446, where he speaks of this business. However, I am of opinion, that by *Erodii* is either meant Ἐρωδιῶ, an Heron, the Greek word being only latinized (Ælian. Hist. Anim. I. 1. *et annot.* hence, perhaps, the Latin *Ardea.* See also Bocharti Op. vol. III. col. 321, *seq.*;) or, rather, that the Gerfalcon is intended, called *Erodius* by Nicholas Upton, p. 187: the presenting an hawk or falcon being a very common service; and for this sense see Bochart, Coll. col. 325.

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L.

In the same work, p. 235, you have "*Et licet ligatus Pelli suæ timeret,*" and the author is speaking of Otto the Legate, who was in bodily fear when he held his council, as both this author here, and Matt. Paris, p. 447, will tell you. And therefore we ought undoubtedly to correct, "*Et licet* Legatus *pelli suæ timeret.*"

LI.

The same Annals say, "*Anno Gratiæ* 1238 *vacarunt Cathedrales Ecclesiæ* Devormensis, *Norwicensis*, &c." where Mr. Hearne notes, "*Sic. An Devorniensis, ut idem sit, quod Dorobernensis? Sciscitor, quia etsi jam in vivis esset Edmundus Cantuariensis, pro Archiepiscopo tamen tunc temporis ob res suas turbatas minus habendum fuisse, non defuerunt qui censuerint.*" But all this about Archbishop Edmund is entirely false; at least this author had no such idea; see him, p. 238, 240, where our Editor, for *R. Cantuariensis Episcopus*, emends it himself: "*E.* [*i. e. Edmundus*] *Cantuariensis Archiepiscopus.*" Edmund was as much Archbishop now as ever he was, and his see was by no means *void*, nor, perhaps, did any one ever imagine it was. Besides, who ever heard of *Devorniensis* for *Dorobernensis*? But what is remarkable in the case, this author never uses the word *Dorobernensis*, or any other of that sound; but always *Cantuariensis*; *Dorobernia* in him meaning

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Dover; see p. 76. To be short; the see of *Duresme* was now vacant by the death of Richard Poore; and *Devormensis*, i. e. *Deuormensis*, is the right reading, formed, though corruptly, from *Duresme*, or *Duréme*, by following, not so much the orthography, as the sound.

LII.

Ecce iterum Crispinus! *The Annals have, p. 67, in 1213, "*Et Robertus... et Hugo... et H... Prior de Dorseta, in Abbatem de Westmostre, electi sunt, et benedictionem consecuti.*" On which passage Mr. Hearne notes, "*Omittitur apud Lelandum* (Coll. vol. VI. p. 123) *hinc proinde supplendum. Et tamen falli hic loci auctorem nostrum existimo, vel saltem pro Westmostre, sive Westminster, quid aliud reponendum esse.* Πανοῦργος *quis forsitan* Wigmore *malit. At nihil temerè muto.*" On the word *Dorseta* he remarks thus, "*vide num pro Dorcestria?*" In the first place, there is no omission of any Abbat by Dr. Browne Willis, in Leland's Collectanea, l. c. for see his Mitred Abbeys, I. p. 202, and Mr. Wigmore, p. 34: Ralph de Arundel, Abbat of Westminster, being deposed in 1213-4, and a new Abbat succeeding him. But is it not strange that in case of an omission, it should be proposed to supply his name from this passage,

* *Nonnunquam dormitat Crispinus.* This article has before been given, though in a less perfect state, in p. 130.

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when the Annotator thinks the Annals are mistaken in this point. But, letting this pass, it is well, secondly, that Mr. Hearne is not for altering the passage; for it appears from Matt. Paris, p. 250, (see also Dr. Browne Willis and Mr. Wigmore, ll. cc.) that on the deposition of Radulph de Arundel, William de Humeto, or Humez (Wigmore and Matt. Paris), was substituted in his place. Insomuch that *H* . . . here stands for the new Abbat's surname, and not for his Christian name as usual, the author probably not knowing the former. The author therefore is not mistaken, either as to the Abbot's name, or the name of the place. As to his conjecture, thirdly, concerning *Dorseta*, Mr. Hearne is singularly unhappy; Humez, or de Humeto, was Prior, it seems, of Frampton, or Frompton, or Fronton, in Dorsetshire; see Matt. Paris, l. c. and Wigmore, p. 35, so that *Prior de Dorseta* means a Prior of Dorsetshire, not a Prior of Dorchester; for in fact there was no priory either at Dorchester in Oxfordshire or Dorchester in Dorsetshire. And there is no occasion to stumble at the name *Dorseta*, for the county of Dorset, since it is so written in Hoveden, p. 655.; and we have *Thornset*, in Spelman's Life of Ælfred, p. 111, and *Dorset*, the modern name, is so evidently deduced from it. It is therefore as much as to say, the Author did not know the exact place, any more than he before knew the Christian name of

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the Prior. The Author, however, and also Dr. Browne Willis, are mistaken in saying Humez was *elected* Abbot of Westminster; for he was put in by the *Legate*, and not chosen by the monks; Matt. Paris, l. c. Wigmore, p. 36. Annals of Dunstaple, p. 70, where this subject is resumed; also Chron. Petrib. p. 96, where the name of the priory is written *Frontoniæ*, as in Matt. Paris.

LIII.

Dr. Pettingal, in his Dissertation on Tascia, p. 3, says, "*Taximagulus* among the Britons—on which *word* we may observe, that it signifies the great General, or *Tag*; and in the *magol* of the Britons we may perhaps find the original of the mycel of the Northern nations for *great*, in the same sense with the μεγας and μεγαλος of the Greeks, the *mag* of the Persians, and the *mogul* of the Indians." But Mr. Bolts tells us, p. 22 of Considerations on India Affairs, that the Indians know nothing of this term, the Emperor being called there simply *Shah*, or *Padshah*, in Persian meaning King; and that the French missionaries were the first that styled him the *Grand Mogul*. And as he was a Tartar, and there is a race of Tartars called *Monguls*, it appears to me that the Missionaries took it up from thence. Of those Moguls, named from *Mogul* son of Alanzakhan, see Harris's Voyage, I. p. 557.

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LIV.

Many languages have a poetical diction, words, phrases, and inflexions, peculiar to their poets, and seldom used in prose. These variations tend not in the least to corrupt a language, but rather to enrich, and to make it more copious. The varying of inflexions or terminations is often extremely serviceable to writers in rhyme; and in Skelton, the Mirrour of Magistrates, Spenser, and other authors of the middle age of our language, we find it frequently applied, to the great ease and advantage of the composer:

"No plague on earth like Love to Hatred turn'd;
Hell has no Fury like a woman scorn'd."

It might very well put *torn'd* for *turn'd*. So in cases where there are but few rhyming words, I see no harm in writing *geven* for *given*, where it is to correspond with *heaven*; and *horl'd* for *hurl'd*, where it is to answer to *world*. This would breed no obscurity by the anomalism, as such modes of spelling would always be perfectly well understood, and would give no offence, as they would be known to be no more than poetical licence.

LV.

John Picard would insinuate, in his notes on Gul. Neubrig. p. 672, that John Bale, compiler of the Centuries, after he had transcribed the

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titles of the MSS. destroyed them. His words are, "*Nam et ipse Baleus, ut accepi à viro perdocto, Baleoque noto, quotquot vidisset volumina Scriptorum Anglicorum, ut exscripserat titulos, aut igne aut ungue disperdebat.*" Picard was a hot and bigoted Papist; and as I am not aware that the like charge against Bale has fallen from the pen of any other author, one has reason to suspect that this hearsay story has no foundation of truth; but flows from the malevolence and the furious zeal of this Reporter. Instead of destroying MSS. Bale has greatly multiplied them, by making many books out of one; Tanneri Bibl. p. 30; Nicolson, p. 156; which shews that he often did not see the MSS. he describes, but only took the titles from the catalogues he found in libraries.

LVI.

Mr. Hearne printed Alured Beverlacensis from a single MS. of Thomas Rawlinson, Esq. which had properly no title, the rubrick at the beginning not proceeding, as he acknowledges, from the Author. So that we are uncertain whether his publication be the genuine work of Alured; especially as good judges have observed, that this performance is different from those cited for his by Lambarde, Usher, Somner, and others; see Tanner's Biblioth. p. 30, and Wilkins's Præf. p. xliii. What pity it is that the learned Editor would not be at the pains of comparing his MS.

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with those in the Cotton Library, that we might be better assured of its authenticity! It were certainly much to be wished that somebody now, that has leisure and opportunity, would examine more narrowly into this business, for the satisfaction of the learned.

LVII.

It is a strange mistake Picard makes, in Annot. ad Gul. Neubrig. p. 604, when he makes Jeffrey of Monmouth say, in his preface, that he translated the British history out of Latin into British; for Jeffrey, in his preface, which is there printed, says just the contrary, *viz.* that he rendered it out of British into Latin.

LVIII.

When Lewis was to be crowned at Rheims, on the death of his father, in 1223, Pandulph Bishop of Norwich appealed to the see of Rome, alleging he ought not to be crowned until he had restored Normandy to the King of England, *sicut super sancta juraverat;* Annal. Dunstap. p. 133, and the question is, what is meant by *sancta* here, or, in other words, what noun is to be understood. Mr. Thomas Hearne explains it by *Sanctorum Reliquias,* which, though they often swore upon relicks in these times, cannot be the true interpretation, because it is not *Reliquia, orum,* but *Reliquiæ, arum;* and the gender

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consequently does not accord. *Evangelia*, in my opinion, is the word to be supplied. In Matt. Paris, p. 624, a lady swears, *tactis sacrosanctis Evangeliis*, and in the next page *Merducus* swears *tactis sacrosanctis*. a clear proof that *Evangeliis* is here understood. Hence we have in Matt. Paris, p. 229, *inspectis sacrosanctis Evangeliis*; see also, p. 235; and Brompton, Col. 735; but for a full and incontestable proof of the thing I turned to Matt. Paris, to see what account he gives of this oath of Lewis, and p. 299 he says, "*Juravit in primis Lodowicus . . . tactis sacrosanctis Evangeliis*; whence it is plain Lewis had sworn on the *Gospels*, and not on any *Relicks*. I shall only add, that *sacrosanctis* occurs often, as *sancta* does here, without its substantive; see Matt. Paris, cited above. Register Derley, p. 16. Dean of Lincoln's Chartulary at Lincoln, No. 48, has *Inspectis sacrosanctis*; and No. 47, *Sacramentum tactis sacrosanctis præstabit*. Also No. 39, *Capellanus inspectis sacrosanctis corporale præstitit sacramentum*. It is observable, that the word in these authorities is *sacrosanctis*, and not *sanctis*; quære, therefore, whether we ought not to read *sacrosancta* instead of *sancta*, in the Annals of Dunstaple? But this is of little consequence; and I offer it only as a hasty conjecture.

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LIX.

Archbishop Parker, speaking of Martin V. p. 417, and under the year 1420, says, "*Duobus his proximis annis* tredecim *episcopatus in Cantuariensi provincia transferendo atque providendo contulit;*" having observed before, in respect of this Pope, "*Neque enim quisquam tam immodica et effrœnata conferendi atque providendi licentia usus est atque hic Papa;*" but, when the Archbishop mentions the cases, they amount only to twelve, the words being "*Cicestrensi Henricum, Sarisburiensi Johannem, Wigorniensi Philippum, Roffensi Johannem, Lincolniensi Richardum, Exoniensi Edmundum, Herefordensi Thomam, ac Lichfeldensi Gulielmum, præfecit. Tum ad Londinensem sedem vacuam Episcopum Cicestrensem transtulit. Ad Cicestrensem rursus Episcopum Herefordensem, et ad ejus sedem Roffensem traduxit. Ac in Roffensi demum Ecclesia Johannem Langdon Cantuariensem monachum Episcopum præfecit.*" The instance omitted I take to be the translation of John Kempe from Rochester to Chichester, which was done by Bull: see Bishop Godwyn, p. 509, edit. Rich. Kempe's promotions to Rochester, and from Chichester to London, are mentioned; but the intermediate step from Rochester to Chichester is not named. I conceive, therefore, that there is a line left out by some means, by which the sense like-

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wise is greatly obscured; for that Bishop of Chichester who at this time was translated to London was John Kempe, as is evident from the Bishop of Hereford's succeeding at Chichester, and not Henry Ware. Again, if that Bishop of Chichester who was removed to London, then Kempe must have been that Bishop of Rochester that was sent to Hereford, and yet Kempe was never Bishop of Hereford. I would therefore read the passage thus, "*Lichefeldensi Gulielmum, præfecit. Cicestrensi deinde Roffensem dedit*, Tum ad Londinensem sedem vacuam, &c."

LX.

The Portuguese word *moeda*, I suppose, comes from the Latin *moneta*; of that we have made *moidore*; and perhaps from this may spring *móhur*, the name of the golden rupee of Hindostan; see Bolts's "Considerations on India Affairs," p. 204.

LXI.

Archbishop Parker says, that when the great see of Lichfield was divided, in King Ethelred's time, Sexulf being then Bishop, Headda became Bishop of Lichfield; Abp. Parker "De Vetust. Eccl. Brit." p. 27. by which means, Bishop Sexulf deprives himself of any share in the division, contrary to all evidence of history. The event took place in 680, and Sexulf's life extended

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to 691, when, on his death, Headda became his successor. The Archbishop says again in that page, that Celdred Bishop of Leicester left Leicester, and removed to Coventry: "*Sed postea Celdredus Leycestrensis Episcopus octavus et ultimus, hac deserta ad* Coventrensem *ecclesiam secessit, quam Petrus ejus successor Lichfeldrensi adunavit;*" but this is not true, for he removed to Dorchester. Browne Willis, Survey of Cathedrals, II. p. 43. The ground of the mistake appears to have been, his taking Peter to be the successor of Celdred Bishop of Leicester, whereas he was successor of Leofwine Bishop of Lichfield, who being Abbat of Coventry, retained his abbacy with his bishoprick, and the abbey afterwards became united to the see. He says again, in the same page, "*Eodemque modo Oswinus* [others call him differently Lefwinus, Leovinus, Lewinus, Lefsius] *octavus et* postremus Lindisensis Episcopus, *suam parochiam cum* Leogernensi *à Celdredo derelicta conjungens, utramque Dorcestriam migrans secum transportavit: cujus sedis* Eadulphus decimus et ultimus *eam sedem ad veterem regionem reduxit, et Lincolniæ fixit.*" This passage is pregnant with mistakes; and yet Dr. Drake suffers it to pass his hands unnoticed. First, Oswin, or Leofwine, was not Bishop of Sidnacester, or Lindsey, but of Dorchester; Ealdalf II. or rather Brightred, being last Bishop of Lindsey; Browne Willis, II. p. 42. Second, The

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see of Leicester had been united with Dorchester before by Celdred; see above. But what is most surprising, Eadulph was never Bishop of Dorchester, but of Lindsey; and was dead many years before the translation of the see of Dorchester to Lincoln, which was not done in the Saxon times; but by Remigius, after the Norman Conquest; as is known to every body.

LXII.

The Antients had a notion, as well as the Moderns at this day, that Cranes, in their removals, being birds of passage, or at least of flight, as the Faunists speak, always flew in the form of some figure or letter. Hence Martial, xiii. 75.

Turbabis versus, nec Litera *tota volabit*
Unam perdideris si Palamedis avem.

Where by *Palamedis Avis* is meant the Crane, this hero being supposed to have invented one letter, if not more from the figure these birds made in flying. So again the same author, ix. 14.

Quod pennâ scribente Grues ad sidera tollant.

There is a reference also to the same thing in Ausonius; and in Symposius, the ænigma on the Crane begins thus:

Litera sum Cœli, pennâ perscripta volantis.
Maittaire, Corp. Poet. II. p. 1610.

See also Fabric. Bibl. Græc. I. p. 80.

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LXIII.

Hana in the Saxon version of the New Testament signifies a Cock as well as an Hen, whence some have thought, that the word which at first implied both sexes, is now by length of time restrained to females only. But this may be doubted, since in British *hên* signifies *old* or *antient*; so that *Hen, gallina,* may be so called in respect of the chickens or brood.

LXIV.

Sown pease or beans, when they first appear above ground, are said, in Derbyshire, *to toot*; and to *tout,* in the canting dictionary, signifies *to look up sharp.* Hence, I presume, comes *tooting* at Tunbridge Wells, when the servants at the inns go in the evening to *look out* for the company coming to the wells, and to get their custom to their master's houses. Byrom's Poems, p. 5. The word is used by Spenser, in the sense of *to pry,* or *peep.*

LXV.

I find great fault with the Appendices of original papers now usually annexed to our Histories, that Editors will not be at the trouble of explaining, in few words, the terms, or the names, so often applied therein, as these occasion much difficulty to a reader, at least are not so thoroughly

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comprehended by him, as to make the instrument where they occur so perfectly understood by him as they ought to be. This is the case with the Appendix to Somner's Antiquities of Canterbury, Dr. Thomas's Appendix to the History of the Church of Worcester, &c.; and in particular, as I may add, to Dr. Thorpe's "Registrum Roffense."

LXVI.

That little sonnet, "*You meaner beauties of the night*," &c. printed by Dr. Percy, in "Antient Songs and Ballads," I. p. 281, is extremely pretty, and pleases us from the great simplicity of it. The instance, however, in the second stanza, is not just; and besides, it is deficient in the versification:

"Yee violets that first appeare,
By your purple mantles known, — *r.* All by
Like proud virgins of the yeare, — *r.* Like the
As if the Spring were all your own;
What are yee, when the rose is blown?"

For the violets are all withered and gone before the rose appears, and therefore cannot be compared with this noble flower, or eclipsed by it. It was doubted whether an example could be produced of *which* used for *who*, in the case of an address, as it is in the Lord's Prayer, *Our Father, which art in heaven* (Gent. Mag. 1754, p. 515); but in this sonnet you have a plain instance of it:

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"*You* meaner beauties of the night,
Which poorly satisfy our eyes," &c.

I take this occasion of doing justice to the present version of the Lord's Prayer as it stands in our Liturgy; and I shall add to this authority Isai. xlvi. 3. li. 17. Machabree, fol. 220, 224. Knolles's History of the Turks, p. 806. 2 Kings xix. 15. Singing Psalms cxiii. 1. and "The Golden Legend," fol. 154, b. in all which places *which* is used for *who*, in invocations or addresses, or, in other words, in the *second* person.

LXVII.

When payments of rent, &c. were to be made at Martinmas, it is often expressed in our old Latin deeds by *ad festum S'ti Martini in yeme, id est, hieme;* and this is to distinguish it from another festival of his, 4 July, called *festum S. Martini bullientis*, or, *S. Martin. bouillant*, which is but little known amongst us; however, see Du Fresne, *v.* Festum. But still 11 November cannot properly be said to be in *winter*, it being in the autumnal quarter.

LXVIII.

"*Ipse Episcopus tenet Chavescote quæ jacet in* Ecclesiâ *de Bockingham*," Domesday Book. This Dr. Browne Willis translates (History of Buckingham, p. 37), "The Bishop of *Lincoln*

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holds *Chavesevte, which belongs or lies in the tenure of the church of Buckingham :*" But there is no occasion for this *ambages*, or circumlocution, as *ecclesia* often signifies, in these times, a *rectory*, or *parish ;* so that it might be rendered more concisely, *which is included in the rectory of Buckingham.* The words, "*Et ibi sunt, cum* ii *bordariis, et uno servo, pratum dimidium caruc*'," he translates again, "And there are two cottagers with one servant, of meadow half a carucate." It would be more intelligible, and more conformable to the original, to which one ought to adhere as much as possible, to say, "And there is there a meadow of half a carucate, with two cottagers and one servant."

LXIX.

It is thought by many to be an hardship on the memory of that great man Christopher Columbus that he should be the person that first discovered the Western hemisphere, and it should bear the name of *America* from another navigator *. But it is very natural it should so, when one comes to consider it. Columbus thought that by steering a Western course he could arrive at the East Indies as the earth was round; and when he discovered land, he took it to be those Indies; and we, since then, have continued to call the parts he dis-

* Nic. Fuller, however, in his Miscell. Sacr. II. 4. calls it *Columbina.*

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covered *The Indies*; but have added a necessary distinction, after it was found that this was a different part of the world from the Old Indies, by calling it *The West Indies*. Columbus, indeed, had touched upon the Continent; but this was more perfectly discovered afterwards by Americus Vespucius, and accordingly took his name. And this *terra firma* of America, so discovered by him, came afterwards, when the more Northern parts of this hemisphere had been found, to be named *South America*, in contradistinction to those Northern parts, which are therefore called *North America*. Almericus, the same with Americus, was an antient Christian name in the Montfort family.

LXX.

The *Gravamina Ecclesiæ Gallicanæ*, inserted in Brown's Appendix to Fasciculus Rerum expetendarum et fugiendarum, p. 238, were written, according to the learned Editor, about 1211; the words whence he infers this, are, "*Certè non multum tempus elapsum est, ex quo dominus Papa Alexander, persecutionis cogente incommodo, venit in Franciam, confugiens ad subsidium inclytæ recordationis Regis Ludovici, Patris Regis Philippi, à quo benigne susceptus est, et stetit ibi diu,* et forte vivunt aliqui qui viderunt eum;" and he observes, that Alexander III. came to France in 1161; and perhaps, says he,

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forty or fifty years might have elapsed since he left it, when some, who were living at the time the *Gravamina* were presented, might have seen him; and 1161 *plus* 50 make 1211. But now it is most plain, that the *Gravamina* were written when Innocent IV. who acceded to the Papacy in 1243, had sat some time, perhaps about 1247; for, speaking of the Pope's disposing of benefices, the Author says, Innocent III. first began the practice; that Honorius and Gregory IX. followed him in it; whence you will observe, that Gregory, who departed 1241, was now dead: and then it follows: "*Sed omnes predecessores vestri, ut publicè dicitur, non dederunt tot beneficia* quot vos solus dedistis isto modico tempore quo *rexistis ecclesiam vestram.*" So that the *Gravamina* were apparently offered to Innocent IV. some short time after his accession, but long enough for him to have collated more Gallican benefices than all his predecessors together; consequently not before 1247. Besides, in another place, p. 241, he talks of the popes employing the friars minors to collect a new and large subsidy for him, which did not happen till 1247, according to Matt. Paris, p. 722. So that the piece could not be written till then. St. Lewis again had taken the cross, and was about to go on the expedition, which was 1247. Pere Daniel, III. p. 74. But you will say, how could any persons be then living who had seen Alexander III.? I answer,

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this Pope left France about 1164. Platina, p. 243. So that a person of 88 or 90 years of age, of which there might be some few, might have seen him, as he would then be five or seven years old.

LXXI.

Naked truth: a tale told without ornament, and unattended with remarks or reflections. Horace describes the Goddess in the same manner: *nudaque veritas.*

LXXII.

In Du Chesne's Collection of Norman Historians, the phrase *Hominem exivit* occurs perpetually, as p. 253, 296, 639, *alibi*; as an *Euphemismus* for *mortuus est.* But I am of opinion that we ought to read in all the places *Hominem exuit*; *exivit* and *exuit* being easily misread. It is rightly printed *exuit* p. 687. *Vitâ exivit*, as p. 702, is very proper; so p. 708.

LXXIII.

William of Malmesbury addresses his Antiquities of Glastonbury Henrico *Lincoviensi* Episcopo, Gale, XV Script. p. 291. Whereas there was no Bishop of Lincoln of the name of Henry in William's time, who flourished in 1130. We should read *Wintoniensi*, meaning Henry de Blois, brother of King Stephen, who sat at Winchester from 1129 to 1171; see Cave's Hist. Lit. p. 577.

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William always inserts *l* in the name of Lincoln; see pp. 290, *seq.*

LXXIV.

The English word *Apple* is manifestly the British *Afal*, in Cornish and Armoric *Ubhal*; see Richard's Dictionary. Leland, Geoffrey of Monm. and Lambarde. Top. Dict. p. 136, 138, write *Aval*. It seems to follow, that the Apple was indigenous here; for though the Saxons have *Appl* and *Appel*, they probably borrowed it from the Britons.

LXXV.

Quære, did any one ever see a gravestone in a church-yard 200 years old in 1774? The stones, no doubt, would last longer than that; and therefore I conceive that the better people before 1574 were generally interred in the church; and that the common and ordinary sort, buried in the church-yards, did not aspire after memorials of this kind till after that date.

LXXVI.

There are scattered over this kingdom many decent, strong, and well-built stone houses, better than farm-houses, but not sumptuous enough to be called seats or capital mansions, and which indicate the owners and inhabitants to be of the rank of Gentlemen. We have no proper term to express this kind of dwellings, but the French would call them *Gentilhommeries*; a very significant mode of denotation.

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LXXVII.

Leland, in Itinerary, vol. VI. p. 2, says, the governor of the college of Wye in Kent *is a Prebendary*; which Mr. Drake, in his Eboracum, p. 442, has unfortunately changed into these words: "The Governor thereof was to be a Prebendary." I say *unfortunately*, for the name of this governor was Master, or Prevost [*Præpositus*]; and what Leland meant was this, that the Governor *then*, or *at the time he wrote*, was a Prebendary of some church, without intending to say, either that *Prebendary* was the proper title of the Governor, or that such Governor was *always* to be a Prebendary of some collegiate or cathedral church. This, I observe, is his manner of writing; for in the same page, speaking of Ashford-College, he calls that a *Prebend*, because Richard Parkhurst, first Prebendary of Canterbury, in the fourth stall, (Battely, Cantuaria Sacra, p. 125) was master of the college; and, what is singular, Philpot incurs the same error, in regard to this place, as Mr. Drake has done above in respect of Wye, by calling the head of this house a *Prebendarie* (Villare, p. 56). Leland again terms the master of Maidstone College a *Prebendarie*, in that page, and I conceive for the same reason. (See p. 188.)

LXXVIII.

Henry Travers, whose "Miscellaneous Poems" were printed in 1731, was born in the West of

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England, and school-fellow with Bishop Hayter, who used to say Travers had been of singular service to him in his youth, by exciting his emulation, and causing him to exert the utmost of his diligence and abilities in order to cope with him; for which Dr. Hayter, when Archdeacon of York, very gratefully rewarded Mr. Travers. Travers was of Queen's College, Cambridge, and it was at the University that I first knew him. I corresponded with him for some years after. He first went to West-Walton; then to Upwell, near Wisbeach. Hayter afterwards procured him the living of Ilkeley, near Ofley, co. Ebor. and thence promoted him to Nun-Burnholm, near Pocklington, in the same county, where he died. He married a gentlewoman out of the family of Sir William Anderson, whom he left a widow with one daughter, and in low circumstances, for he made no more than eighty pounds *per annum* of Nun-Burnholm, and had no paternal estate. Mr. Travers had an extreme aversion to a pig, when brought whole to table; but what is very strange, could eat it when cut in pieces.

LXXIX.

Keysler says, vol. I. p. 412, "On a monument in St. Fredian's church at Luca is the following inscription:

Hic jacet corpus S. Ricardi Regis Angliæ.

And over it,

Agno D. Ricardum beatificanti.

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After meeting with this passage I consulted a learned friend who had been in Italy about it; and he sent word he had seen it, but it was *all legendary*; and Keysler himself writes, "How the body of any of the Kings of England, of that name, came hither, is what the history of that country says nothing of." But legendary as it may be, and modern as to the erection, Chaloner writes on 7th February, "At Lucca in Italy, the deposition of S. *Richard* King and Confessor, whose tomb has been illustrated by many miracles. He was father to the saints Willibald and Winibald, and the virgin S. Walburga." It is not meant, I presume, that Richard was King of all England, but of some part of it, in the 7th century, St. Walburga dying, as Chaloner says, on the 26th of February 779; see him also on 8th July and 18th December.

LXXX.

By the modern word *Population* is meant the state of a country in regard to the number of its people, or, as sometimes it is used, the increasing of the number of people, from *populus*. But one cannot approve of the word in either of those senses, on account of the ambiguity, the Latin *populari* signifying *to lay waste*; and *populatio* the *devastation* of a country; I should therefore rather chuse *populousness* in the first of the above senses, and *populition* in the second.

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LXXXI.

Katharine, youngest daughter of John Sawbridge, Esq. of Olantigh in Kent, by his wife Dorothy Wanley, married Dr. Macaulay a man-midwife, and became a great writer. She was a Republican in principle; and being at Bath in 1775, when the Bostonians were in a state of rebellion, she declared her desire to go to North America, in public company. But it was thought her fears would never suffer her to undertake the voyage; "or else," says her friend, "her vanity would make her go, in hopes that she might gain applause, which, poor woman, is the motive of every action through her life." She had one daughter, who, in April 1775 was formally adopted by Dr. Thomas Wilson, Prebendary of Westminster, in the presence of five or six witnesses.

LXXXII.

The Pennachio is a plume of feathers on an helmet. King Henry VIII. when he entered Bolonge (Bologne in France), had one consisting of eight feathers of some Indian bird, and the length of each was four feet and a half. It was esteemed so valuable as to have been a proper ransom for the King, had he been taken. The famous Dr. Harvey, who discovered the circulation of the blood, took the pains to describe it; and Sir George Ent, another eminent physician in

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the time of Charles the First, copied his description, which copy I saw at Dr. George Lynch's at Canterbury in 1751. They supposed the feathers to belong to a Brasilian bird. Quære, whether the plume abovementioned may not be now in the King's wardrobe? This King wore also a single feather in his bonnet or hat at other times. Archæolog. III. pp. 211, 263; as does his son Edward VI. p. 265.

LXXXIII.

A man that was squaring some timber near Haddon-Inn, in the county of Derby, came to the inn three times a day for his ale, had a quart at a time, and always drank it at one draught. Some gentlemen, being told of his prodigious swallow, had the curiosity to ask him how often in a day he could manage such a draught; and he said, once an hour. They asked, if he was sure that would not hurt him; and answering, he was certain it would not, they promised to pay the next day for twelve quarts if he would drink them, a quart at a draught, and at the distance of an hour. This he accepted, and performed, continuing to work very hard in the intervals at his business, by which means the liquor did not intoxicate him. I have been told, on the contrary, that if a person takes a quart of ale with a spoon, he will be giddy, so as to stagger when he

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arises from his seat in going cross the room, though not drunk; such giddiness soon going off.

LXXXIV.

Thomas Brodnor, Esq. of Godmersham, in the county of Lancashire, went to Parliament voluntarily for power to take the name of *May:* he was afterwards required, by a testatrix, to assume the name of *Knight;* upon which he applied to Parliament again. A gentleman observed on the latter occasion, "This gentleman gives us so much trouble, that the best way would be to pass an act for him to use whatever name he pleases."

LXXXV.

The French, in representing our English names and words, corrupt them surprizingly, by writing them after pronunciation. *Riding coat,* with them is *Redingot; Bowling-green, Bullingrin; Moorfields, Murvilds.* Pronunciation varies as much almost from orthography here with ourselves; *Bolsover,* in Derbyshire, is *Bowzer; Newbold,* in the county of Worcester, is *Nobble.*

LXXXVI.

Stat Chatsworth *præclara domus, tam mole superba*
Tum domino magnis, celerem Derœntis ad undam.
Miranti similis portam præterfuit amnis
Hic tacitus, saxis infrà supraque sonorus.

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I would propose two little alterations in these lines of Mr. Hobbes upon Chatsworth. The river Derwent is not remarkably swift, however not at this place; nor does this epithet consist well with the *admiration* afterwards attributed to its stream. Therefore say, *celebrem*, or rather *atram*, the water of the Derwent being very brown or black, from the small streams which come trickling from the mosses. I would read also *canorus*, or *vocalis*, instead of *sonorus*, as better contrasted with *tacitus*, the Poet here aiming at an epigrammatical point.

LXXXVII.

The inscription, Gent. Mag. 1749, p. 153, is not Runic; and, indeed, how should it, when Wobourn-abbey, where I understand it was found, was not in being till 1145. I conceive it to be not only ill taken, but also imperfect. However, what is given I read thus,

. . . *quadam oriendi Franbius Adam.*

supposing some such words as *spe jacet hic* to be wanting at the beginning, and as if the whole line had consisted at first of this rhyming Hexameter verse:

Spe jacet hic quadam oriendi Franbius Adam;

but who Adam Franby was, I profess I know no more than the man in the moon. I find not any such abbat; but he might be one of the *obedientiarii* of the house, or some benefactor.

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LXXXVIII.

The scratches in Gent. Mag. 1754, p. 425, are all sham. This I perceived on the first publication of them, and wrote a smart reprimand to the Editor for attempting to impose upon the world, and desiring we might have no more of such senseless tricks. He confessed it was all a piece of merriment, and asked pardon, promising to forbear any such for the future. It was intended, he said, to represent an ale-score on a square stone table.

LXXXIX.

In Dugdale's Warwickshire, p. 440, you have the following inscription from Wellsbourn-church in the county of Warwick:

"*Hic jacet dominus Le Straunge, miles, nuper Constabularius Regis in Hibernia, qui obiit tertio die Maii, anno Domini* MCCCCXXVI. *et regni regis Henrici Sexti quarto, cujus anime propitietur Deus.*" Quære the meaning of *Constabularius* here. Sir James Ware writes [tom. II. p. 89.] that "the cheif Governours [of Ireland] in the early ages of the English power there have been called by divers names, as *Custos* or *Keeper*, *Warden*, *Justiciary*, *Procurator*, *Seneschal*, *Constable*, *Lord Lieutenant*, and *Lord Deputy*, &c. but then, in the list of those great officers which he has given us, p. 106, *seq.* and which I

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presume is very exact and complete, we do not find the name of Sir Thomas Le Straunge. But it appears from p. 107, that Sir Thomas Strange was Lord Treasurer of Ireland in 1421 for one year; whence it should seem to follow, either that *Constabularius* is erroneously put down in the inscription for *Thesaurarius*, which it is hard to believe; or, that Sir Thomas had been entrusted some time after (in 1431) with the care of the King's castles in Ireland (meaning those which were immediately in the King's hand), under the Lord Lieutenant; see Sir James Ware, p. 90.; and that this office was then regarded as superior in dignity to that of Lord Treasurer, so as to occasion him to be described by it.

XC.

I have heard from great Travellers [Banks and Solander] that no part of the world affords such variety of fruit as England. What is yet more strange, our Peaches and Nectarines are better than those in Italy; nay, I have been told, that our Pines are better flavoured than the American. I look upon the Apple to be the most useful of all fruits here in England; and the Grape abroad.

XCI.

To owe, *debere*; to owe, *possidere*, to possess or have the property of a thing; as, "Bind the

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man that oweth, *i. e.* owneth, this girdle," Acts xxi. 11. which sense of the word is now so well established that there is no occasion to allege any more instances of it. It grows from the other, since what I owe to somebody, being properly only the usufructuary of it, and must at last surrender it again, with an account of the use I have made of it, good or bad; in fact, I am a debtor for it, unto God.

XCII.

Hermegiscle, King of the Varnes, a people seated near the mouth of the Rhine, espoused, towards the close of the sixth century, a sister of Theodebert I. King of Austrasia, having, by his first wife, a son called Radiger. Some time afterwards he entered into a treaty for the marriage of his son with a sister of one of the Saxon Kings in the Heptarchy, whose dominions lay partly in Norfolk, and the alliance was concluded upon; but before the Princess could cross the sea, Hermegiscle fell sick and died. Before his death, when he found he was not likely to recover, he assembled his great men, and set forth to them, in a speech, that it would be more advantageous to the state for his son to intermarry with a Francic Princess than with a Saxon one. So, to be short, he recommended it to them, to marry his son to his mother-in-law; and the match actually took place after Hermegiscle's death. The Saxon Princess was vastly enraged at this dis-

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appointment, and vowed revenge for an affront deemed amongst the Saxons of the highest and most cutting nature. She sent, however, to Radiger, to know the reasons of his treating her in this unworthy manner; and when his pretences appeared to her to be weak and frivolous, she obtained of her brother, the Heptarch, both troops and vessels, for the purpose of making war upon the Varnes and Radiger their King. She went upon the expedition herself, and crossed the sea with another of her brothers, who was to take the command of the army. They arrived at the Continent, and, as the Varnes were surprized, landed without opposition; they encamped near the mouth of the Rhine, and, while the Princess remained entrenched with a part of the army, her brother marched into the country with the main body of it, joined battle with the enemy, and gained a victory, slaying a great number, and obliging the rest, along with young Radiger, to fly into the woods and marshes. As the Saxons had no cavalry they could not advance far into the country; wherefore, after pursuing the fugitives for some time, they returned to their entrenchments well loaded with booty. The Princess, seeing her brother return, asked him where Radiger was, or at least his head. He said, he had escaped. She replied, they did not come thither to plunder, but to have vengeance on a perfidious Prince; she intreated the soldiers, therefore, not

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to desist from pursuing their victory. They complied, and found Radiger concealed in a wood, and brought him to her. When he was presented to her in chains, she reproached him with his perfidy, and demanded of him again the reasons of his shameful usage towards her. He said he was compelled to do what he did by the express directions of his father, and the entreaties of the heads of the nation; that he had done it against his inclination, and that she had it in her power to punish him. "The punishment that I inflict," says she, "is, for you to discard my rival immediately, and to restore to me that place in your heart and throne which is so justly my due." The Prince accepted the terms, for the saving of his life, and sent back the Francic Princess to Theodebirt her brother. This story, taken from Procopius, de Bello Goth. IV. c. 20, we meet with in Pere Daniel, Hist. de France, I. p. 250, *seq.* and from him I have here transcribed it, as it does not occur in Mons. Rapin's History of the Kings of East-Anglia, who were then in possession of the county of Norfolk. Quære, if it be related by any other of our modern Historians?

XCIII.

Sir William Dugdale tells us, in his Life, p. xviii. that he prepared the second edition of Sir Henry Spelman's Glossary for the press, "much of it being loosely written, and with observations, and

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with sundry bills of paper pinned thereto," &c. At first I thought it should be *bits of paper*; but I presume *bills* may be borrowed from French *billets, i. e.* small pieces of paper.

XCIV.

Hexameter verses, with a spondée in the fifth place, have generally a dactyle in the 4th, as Virg. Ecl. IV.

Cara deûm soboles magni Jovis incrementum.

I say *generally*, because there are a few instances of the contrary, as Georg. III.276. Lucret. III.199. As for *dissolvensque* and *dissolvuntur*, in Lucret. I. 590, and 765, they may be read, *dissoluënsque* and *dissoluüntur*.

XCV.

It has been remarked, more than once, that the names of our cattle, Ox, Calf, Sheep, Swine, &c. are *Dutch*; but the meat or flesh of them is borrowed from the French, as Beef, Veal, Mutton, Pork. Sir Luke Schaub, whom his friends used to call Sir Luke Scab, but a very worthy gentleman, made the observation first to me; and his inference was, that our Saxon ancestors ate but little flesh meat: but I rather think it was owing to the peasants, or grasiers, living in the country; and the butchers, who were Normans, abiding in towns. Certainly our terms of cookery are mostly French. (See before, p. 20.)

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XCVI.

Cirta, the name of a town in Numidia, Cellarius. *Tigranocerta*, a city in Asia, which Appian, p. 364, explains by Tigranopolis. So that *Certa*, or *Cirta*, means a city. See Dr. Shaw's Travels, p. 125.

XCVII.

Many will say *Relations and Friends*; but it seems more reasonable to say *Friends and Relations*, none being often more bitter enemies than brothers and sisters. Solomon says, "There is a friend that sticketh closer than a brother." Prov. xviii. 24.

XCVIII.

Buxtorf derives the name of Mount *Sinai* from the bush figured on its marble or stones, which Dr. Shaw thinks may be the Tamarisk; Shaw, Travels, p. 382. But this etymon appears to me highly questionable; for as the name of Sinai is as old as Moses at least, Exod. xix. 18. one can scarcely imagine the natives, or even Moses, should be so curious, in that early age, as to note a particularity in stone or marble of so nice a nature; or that they should lay so great a stress upon an appearance so trivial as to denominate the mountain from it.

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XCIX.

After King Henry the Third had put on his Pennies, for distinction, the digits *III.* and the ordinal *Terci*, one may justly wonder that Edward II. and III. should not have applied a like distinction, especially as they succeeded homonymous Princes. But it seems they did not; and the omission has created some uncertainty to the Antiquaries in respect of their Pennies. Henry IV. lived at such a distance from Henry III. that his moneyers might think a distinction unnecessary; but the officers of Henry V. and VI. have incurred the same fault with those of Edward II. and III.

C.

The *Oenanthe*, or Wheat-ear, so common in Sussex, is found in more Northern parts; as on Nottingham-forest, the East or High-moors in Derbyshire, and on Whittington common.

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CENTURIA OCTAVA.

I.

" NOR did he [Astiai or Astyages] seem to recollect how he had killed his own son [Appelles or Harpagus's son], and afterwards ordered his flesh to be served up in a dish." On this passage, in Mr. Barrington's English version of the Saxon Orosius, p. 43, he notes, " What this alludes to I must own I do not recollect." But the allusion is plainly this place of Justin, l. V. " *Cæterùm Harpago amico suo infestus, in ultionem servati nepotis, filium ejus interfecit, epulandumque patri tradidit;*" where see the Annotations in Abr. Gronovius's edition, 1719, as also Herodot. I. c. 119.

II.

Mr. Barrington, in his English Version of the Saxon Orosius, writes the name of Astiai, or Astyages's general *Appelles*, meaning Harpagus. But in the Saxon it is Arpelles; and this might easily come from Harpalus, as many MSS. of the Latin Orosius write the name of Harpagus; see Havercamp, on I. 19.

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III.

Ægyptus was the name of the Nile *, and the country was denominated from it, just as from *Nigris* the people were called *Nigritæ*. The word *Coptus* was also corrupted. Νειλος, consequently, or Νιλος, is a mere artificial word, whose numeral power denotes 365, or 360, the number of days in the year; which proves it to be the same as Osiris, or the Sun.

N 50	N 50
ε 5	ι 10
ι 10	λ 30
λ 30	ο 70
ο 70	ϛ 200
ϛ 200	360
365	

IV.

Klein, Mr. Pennant tells us, Zoology, I. p. 64, calls the Badger *Coati cauda brevi;* but if he means the *Coati-mondi* I do not find that this animal has that singular characteristic mark, the orifice above the *anus*, which the Badger has. The *Coati* is amongst the Weesels in Pennant, Synopsis, p. 229.

V.

Mons. D'Arnay observes; "Private Life of the Romans," p. 36, "Horace makes mention of the

* Newton, Chron. p. 219. Gent. Mag. 1766. vol. XXXVI. p. 167.

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prayers addressed to the Gods morning and evening for the preservation of Augustus," and cites Carm. IV. Od. 5,

Hinc ad vina redit lætus, et alteris
Te mensis adhibet deum:
. . . . . .
. . . . . .
. . . . . .
Et magni memor Herculis.

This passage, however does not prove that the people of Rome addressed the Gods morning and evening *for the preservation of the Emperor*; but that, on the contrary, they actually treated *him as a God,* not praying *for* him, but *to* him; consonant to that of Virgil, concerning the same Emperor Augustus,

—— Deus *nobis hæc otia fecit,*
Namque erit ille mihi semper Deus: *illius aram*
Sæpe tener nostris ab ovilibus imbuet agnus.

VIRG. Ecl. 1.

VI.

The tune called *Jack Latin* was named, as the Rev. Mr. John Bowle informs me, from *Johannes Latinus,* a famous Moorish musician; a short history of whom may be seen in Aubertus Miræus, p. 191, edit. Fabricii.

VII.

The Roll which Weever describes, p. 621, as formerly belonging to the Earl of Oxford, is of

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immense length, and has a hundred different hand-writings. [It is now, 1777, in the possession of Thomas Astle, Esq. Deputy Keeper of the Records in the Tower.]

VIII.

Dr. Deering, in his History of Nottingham, p. 1, mentions David Tavensis and Radulphus Aga, as two fabulous authors, and sends us to them to consult them. But now we have nothing printed of the first; how then should one *look* into him? And as for the second, I find no such author.

IX.

Same author there speaks of a "Reading-glass, which only clears up the letters, but neither magnifies or diminishes them." Is there any such glass? or, if there be, does any body ever use any such?

X.

As the Latin used *urbs*, κατ' ἐξοχήν, for *Rome*, their capital, so we, at this day, use the word *town* for the city of *London*; as when we say, *When do you go to town?*

XI.

Mr. Fenton, speaking of Chaucer and the Earl of Surrey, says,

"Both now are prized by few, unknown to most,
Because the thoughts are in the language lost."

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On which Charles Howard, Esq. (afterward Duke of Norfolk) criticises, by saying, the judicious Reader "will find the Earl's language not so obscure as Mr. Fenton intimates:" but, with submission, *obscurity* is not the charge; but *obsoleteness*, on account of which few people, he thinks, will be at the pains of reading them.

XII.

The Earl of Arundel, 1645, petitioned to be restored to the titles and honours of his family; but the King only created him Earl of Norfolk; whereupon Charles Howard remarks, "This partial grant does him more honour than if he had been then created Duke of Norfolk, since it appears to be more the effect of self-interest or fear than of love. I am not insensible that some may take exception at my using the word *fear* in this case; but they should know, that there is something in innate honesty which soars above power," p. 73. But now I cannot understand how it is more honourable to be feared, even by a king, than to be beloved. Besides, if the King had then created him Duke of Norfolk, it surely would not have been a less argument of fear, but a greater, as implying, that the King durst neither deny the Earl's request, nor defalk the least from it.

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XIII.

Mr. Thicknesse observes, that Physicians are but lightly esteemed in France; which probably may be owing, in part, to the satirical strokes of the comic poet Moliere.

XIV.

The same gentleman applauds mightily, p. 73, *seq.* the sagacity of Mons. Seguier, in developing the inscription on the Maison Carrée at Nismes, from the dots or holes observable in the stones by which the letters were fixed with pins. But whoever recollects the like proceeding of Peirescius, many years before, as we find it in his Life by Gassendus, will think this no valid argument of Seguier's penetration. Besides, the cramp-holes, as Mr. Thicknesse confesses, do not perfectly correspond to the letters; and recourse is had, in excuse for this fundamental defect, to the ignorance or inexpertness of the workman.

XV.

It is obvious to every one conversant in Froissart, and other French authors, what strange work these last make with our English names of persons and places. In Pere Calmet's Dissertations on Apparitions, p. 236, John Brompton is called Abbat of *Sornat* in the English translation, and I presume it is the same in the origi-

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nal. The truth is *Jorval*, misread *Sornat*; but why did not the translator correct the misnomer? It is certainly an unpardonable piece of negligence in him.

XVI.

It is common now in abbreviations, for one letter to denote the singular number, as *l. c. loco citato*; and two letters to mean the plural, as *ll. cc. locis citatis*; and this, according to Mr. Hearne, was antient practice, Lib. Nig. pp. 341, 355. But I much doubt whether formerly our ancestors were so accurate; you have there, p. 349, *candel'*; and p. 350, *candell'*; and both stand for *candelarum*. It is upon this ground, I presume, that p. 351, *de fructuar.* he chuses to read *de fructuario*, or *de fructuaria*, in the singular; whereas we ought rather to take it in the plural, *de fructuariis*, there being four of them, as before you have *de escantionibus, de coquis*, &c.

XVII.

It is necessary sometimes to attend to the metathesis, or transposition of letters. I make no doubt but Sir John Falstaff is formed from Sir John Fastolph, as the name is written in Stow, p. 369.

XVIII.

The Author of History, or Novel, of Lady Ann Nevil, speaks, in vol. II. of a picture of

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King Edward IV. as now at Lambeth-palace; but there is no such picture there.

XIX.

Laurence bids wages; a proverbial saying for *to be lazy;* because St. Laurence's day is the 10th of August, within the dog-days, and when the weather is usually very hot and faint.

XX.

Lady Mary Wortley Mountague, p. 24 of her Letters, says, a proposal she made "was received with as much indignation as Mrs. *Blackaire* did the motion of a reference." This must allude to some well-known character; and I presume should be corrected *Blackacre,* a female extremely fond of law, in Wycheley's "Plain-dealer." Again, p. 100 of Lady Mary's book, for *the remaining empress,* we should read, *reigning empress;* for see p. 102, she was niece of Duke of Brunswick-Wolfenbuttle, and daughter of Duchess of Blankenburg.

XXI.

Francis the man, and *Frances* the woman. No ground for this, as one is from Latin *Franciscus,* and the other from *Francisca* (see p. 85). The proper difference would be, as they are apparently the same names, one masculine the other feminine, to add an *e* to the woman's name, as the French do to their Gentile Noun *François,* writing *Françoise* for the woman.

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XXII.

Bull is from the Belgic; but *Taurus*, with small variations, runs through most languages: Greek, Chaldaic, British, French, Italian, Spanish, Portuguese. The British is *Tarw*, whence one would think it to be Celtic originally.

XXIII.

Ray, p. 226, has the expression, *as sound as a Trout;* but sometimes people will express it, *as sound as a Roach*, which is by no means a firm fish, but rather otherwise; and on that account Mrs. Thomas surmises it should rather be *sound as a roche*, or *rock:* and it is certain, that the abbey of De Rupe, in Yorkshire, was called *Roche-abbey*, implying, that Roche was formerly the pronunciation of Rock here, in some places at least.

XXIV.

Quære, whether the antients used Grapes much at the table, as we do? I think not. In the first Eclogue of Virgil, Tityrus, amongst his homely fare, only mentions Poma, Castaneæ, and Cheese. Anacreon, indeed, and Sophocles, were choaked by a Grape-stone; but it was a Raisin, or dried Grape. They had an opinion, it seems, that they were not wholesome, and were to be dried or kept, before they were used: "*quo innocentiores reddantur*," as says Humelterius ad

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Apicium, I. c. 17. "*nam* recentes," he goes on, "*authore Dioscoride, turbant alvum omnes, et stomachum inflant.*" The case, I apprehend, was very different with figs.

XXV.

Much has been said about *Ormesta* or *Hormesta*, the title of Orosius' work; see Professor Havercamp's Preface to his edition; and Mr. Barrington's Preface to King Alfred's Saxon Version. The former of these Gentlemen, after exploding Vossius's emendation of *Orchestra*, which, indeed, is generally disapproved, thinks it may be a corruption of *De miserid mundi;* but I do not see how, in that case, you get the first syllable *Or*, or *Hor*, though it must be allowed, that the conjecture agrees perfectly with the subject of Orosius's performance. What if we should read, *Or. mesta*, and suppose it to be an abbreviation of *Orbis mestitia?* This would come to the same thing, and approach much nearer to the letters in *Ormesta.*

XXVI.

There were ten Popes of the name of *Leo*; but as it is a name of no good import, and seems to suit ill with a person who commonly writes himself *servus servorum Dei*, it may seem somewhat extraordinary it should be so often assumed; but the case is, it was at first their Christian name, as the Popes did not begin to assume a

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new name on their election till 936; and afterwards they took the name of *Leo* out of respect to their predecessors.

XXVII.

Voltaire, History of Europe, I. p. 8, by saying the Turks in plundering the Saracenical empire, submitted to the Mahometan religion, would insinuate they are not persecutors; but it is certain no nation is more so.

XXVIII.

In drinking they will put the edge of the glass to the thumb-nail, to shew there is not a drop left in. This we had from the French, with whom *boire la goutte sur l' ongle* means to drink all up. Cotgrave, *v. Goutte.*

XXIX.

Just after a division in the House of Commons on a motion of Mr. Fox, a Member who had been absent the whole day, came down to the house full of the grape. Whether it was to make amends for having played the truant, or whatever other motive we know not, but nothing could prevent the baronet from attempting to speak on the Honourable Member's second motion; but beginning with, "Sir, I am *astonished*;" the claret-drenched patriot could get no farther. The House, however, did not discover the Baronet

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till he had repeated the word *astonished* seven times at least, when a general merriment ensued. Sir George was offended at the levity of the members, and, asking if there was any thing ridiculous in the word, began again: "Sir, I say, I am *astonished*;" which repeating three or four times more, the House was in a roar of laughter: upon which the Baronet appealed to the Speaker, who pleasantly asked him what he would have him to do. The Honourable Member grew warm at this, and declared he would not give up the word—"for I am really *astonished* (says he) quite *astonished*, Mr. Speaker;" and was proceeding: but, finding the bursts of laughter too strong for his obstinacy, the Baronet was induced, by the advice of his friends, after having mentioned the word *astonished* above a dozen times, to change it for *surprized*, by which time having entirely forgotten what he intended to have said, he sat himself down.

This story relative to Sir G—— Y——, member for H——, is literally true; and reminds me of what happened to Vere Foster, Fellow of St. John's College, Cambridge. Vere, being to deliver a speech in the College-hall, was allowed a prompter, as usual, to sit behind him on a stool. After addressing the Master, Seniors, &c. he could not recollect the first words of his speech, but stood silent, kicking his heels to the prompter, who, not imagining he could want any assistance on the off-setting, was quite regardless,

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adjusting himself on his seat, or talking to those who stood by him; so that it was a considerable time before he could give Vere the first words, and set him a-going, to the wonder and amazement of the audience.—Vere was a good classical scholar, and a man of wit; he used to call Mr. Fitz-Edwards, who wore a high shoe on one foot, *Bildad the Skuhite.* (See before, p. 21.) There is a Letter of his to Mr. William Bowyer, Gent. Mag. 1779, vol. XLIX. p. 249. He took a College-living, Barrow, co. Leicester, and there died.

XXX.

The *Fandango,* a dance occurring in Swinbourne's Travels, is not found in the Spanish Dictionary. The movements are most wanton and lascivious. It was brought from Guinea by the Negroes in to the West Indies, and thence into Spain. *Labat.*

XXXI.

Persons that know a little make a vast parade of it, as knowing more than others, but not sensible of the immense deal there is behind. Others, who know much more than they, are apt in company to keep silent, as conscious that they know but little in comparison of what still remains to them unknown. Ignorance may be said to be at the bottom of both their proceedings: in the first it is joined with boldness and presumption; and in the latter with modesty and diffidence.

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XXXII.

The Compiler of the Life of Mr. Francis Peck says he was of Cambridge, and took the degrees of A. B. and A. M. but mentions not the College. He was of Trinity College; B. A. 1709; M. A. 1713.

XXXIII.

Mrs. Mary Johnson, daughter of the learned Mr. Johnson, Vicar of Cranbrooke in Kent, was a very good woman, and a strenuous advocate and admirer of King Charles I. She fell once in company with Mr. H——, a person of different principles. The Εἰκὼν Βασιλικὴ happened to be mentioned; and these two, both of them warm, entered into debate upon it. H—— insisted the work could not be the King's, for he was not able to write such a book. In the course of the argument, he said, it certainly was not the King's, for he would have written a much better piece. Here we began to laugh. At last, on winding up the business, he said, he for his part had never read it; on which, you may imagine, we were ready to burst our sides. There are many such disputants in the world.

XXXIV.

Casta suum gladium cum traderet Arria Pœto,
Quam de visceribus traxerat ipsa suis;
Si qua fides, vulnus quod feci, non dolet, inquit;
Sed quod tu facies, hoc mihi, Pœte, dolet.

MARTIAL, I. 14.

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To Pætus when chaste *Arria* gave the sword,
Which from her reeking bowels she had ta'en,
Pætus, she cry'd, believe the dying word,
No wound, but that you purpose, gives me pain.

XXXV.

Mr. Peck writes (Desiderata Curiosa, p. 229), "These Secular Capellans (the Chantry Priests) continued in England, in great estimation, till the time of King Edward the Sixth, whose greedy ministers suppressed them, for lucre of their lands;" but this is not a true representation of the matter. The first and principal ground of their dissolution was, the superstitious use of the chantries, founded on the opinion of the prevalency of prayers and masses for the dead, the Papists holding that masses were serviceable for the dead, as well as the living; and this Mr. Peck afterwards acknowledges, saying, "These services [masses, &c.] were formerly thought to benefit the souls of the dead much. And, though the opinion is now otherwise, to be sure every man thought himself happy who could afford money enough to leave a maintenance for a particular priest to pray for him;" and hence, I conceive, arose the proverb, *happy the son whose father was gone to the devil;* that is, had not given away his fortune to these senseless uses.—So that, if the Courtiers begged the grants of the chantries, it was but a secondary business, though it

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might induce them in particular to promote the dissolution of them.

XXXVI.

Mr. Peck explains the phrase, *to have a month's mind to a thing*, from the old custom of celebrating *the month's mind* of the deceased; saying, "they antiently must undoubtedly mean, that, if they had what they so much longed for, it would (hyperbolically speaking) do them as much good, they thought, as they believed a *monthly mind*, or service said once a month, could they afford to have it, would benefit their souls after their decease," (Desid. Curios. p. 230.) But now, in my opinion, it is only a senseless or wanton playing on the word *mind*, which happens to signify both *remembrance* and *desire*.

XXXVII.

It seems at Overton Longueville, co. Huntingdon, there is an antient monument in stone, of a Knight lying prostrate in armour, with what they call his puddings, or guts, twisted round his left arm, and hanging down to his belly; Peck's Desid. Curios. p. 222; who, by negligence, has repeated this article from p. 50 of the same book. However, the comment there is, "A tradition is still kept up among the people there, that this was the body of the Lord Longueville who went out to meet the Danes coming to destroy that place [forsan in 870, F. P.], and in his first

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conflict with them had such a wound in his belly, that his guts fell out; but he took them up in his hand, and wrapped them round the wrist of his left arm, and so fought on with his right hand, till he killed the Danish King: and soon after fell himself. W. K." [*i. e.* White Kennett.] Now we know how little dependance is to be laid on vulgar traditions about such matters; and I very much doubt whether this tomb can be so old as 870, when the Danes where in these parts and did so much mischief (Rapin, p. 89), since effigies on tombs were not common then. Secondly, if that should be admitted, armour was not used so early here. Thirdly, it is not said, whether the tomb be in the church; but I suppose it was, and if so, it was not usual to bury in churches then, except perhaps saints or founders. Fourthly, Longueville is not a *Saxon*, but a *French* name; and places with such additions were all so denominated from post-Normannic owners. Wherefore, for all these reasons together, I should imagine this effigies rather to represent some Knight who flourished since the Conquest, and consequently could have no concern with the Danes, but with some other enemy *.

XXXVIII.

Dr. Goldsmith tells us, (Animated Nature, IV. p. 9), that the Hare, having a remarkably good

* See this tomb illustrated by Mr. Gough, Gent. Mag. 1807, vol. LXXVII. p. 625. EDIT.

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ear, has been taught to beat a drum, to dance to music, and go through the manual exercise. Now as to the first of those performances, the Hare was taken up by the ears and held hard, on which it began to struggle with its fore-feet; and then a drum being held up opposite to them, it patted consequently against it, making a confused noise, and this, by a gross imposition on the company, they called *beating a drum.*

XXXIX.

In Mr. Peck's Desiderata Curiosa, p. 240, it is written, "*Anima D'ni Willielmi de Norwico, quondam Norwicensis Episcopi, ac animæ omnium fidelium defunctorum, per misericordiam Dei, requiescant in pace. Amen.*" And to this, the consent of other religious foundations, in the way of confraternity, were procured; whence it there follows:

"*Inferius*

Titulus * *Ecclesiæ B. Mariæ Sanctimonialium de Cariswike.*

Anima, &c.

Vestris nostra damus; pro nostris vestra rogamus."

On this Mr. Peck comments, "Where was this *nunnery* of Careswike, seeing no such place oc-

* *Titulus* here means the verse that follows. Mr. Astle has an instrument wherein it is often used to the some purport; see omninò Du Fresne, VI. col. 1162. So that Peck's account is not perfectly exact.

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curs in Bishop Tanner's 'Notitia Monastica,' nor consequently in all the volumes of the 'Monasticon Anglicanum?' Why *Careswike*, as I take it, is now called Caswike. I have been at it. It is in the parish of Uffington, and within three miles of Stanford in Lincolnshire. Caswike stands upon the edge of Caerbank, or Caerdyke, an old Roman road. And this justifies my turning of it from Caswike to Careswike." He then removes an objection from Caswike's not being in the neighbourhood of Norwich, and with good satisfaction.

But now it is impossible the place in question should be Caswike, notwithstanding the similitude of the two names, and the removal of the objection about distances; because Uffington, which is the same, I presume, as Caswike, was not a *nunnery;* but, according to Bishop Tanner, an Hospital or Priory for Canons of the order of St. Austin and certain poor persons. I am therefore of opinion, that although it be allowed that the association of suffrages extended often to great distances, yet the surest way must be, in investigating of this place, to look for some nunnery near Norwich, or in that county, of the Invocation of the Virgin. Now Kairo, Carow, or Carhou, is a nunnery of some consequence very near Norwich, and dedicated to the blessed Mary. This consequently is the place I would fix upon, though there is a variation in the termination of

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the two names. I would observe, however, as to this point, that this is not uncommon, as *Canwick* and *Icanho* are understood to be the same, *wick* and *ho* being tantamount, as here in *Careswike* and *Cairhou*. So Newhouse, co. Lincoln, is written variously, Neus, Newahus, Newsome, and Newesham; and many the like instances of a varied orthography occur in the Notitia. It seems then to follow from this interpretation, that all that which Mr. Peck advances concerning Caswike, the seat of the Trollops, must fall, in a great measure, to the ground, though he appears to value himself not a little upon that conjecture. However, I know so little of the country, that it is not for me to interpose in that matter.

XL.

Two gentlemen of *Gilbert's* county, *viz.* Shropshire, came to advise with him, about August 26, 1658, concerning a petition "*from this, to lift over against those from other counties, for an advance to Kingshim.*" Whereupon Mr. Peck (Desid. Cur. p. 509) notes: "What Mr. Gilbert here means, I am at a loss to conceive;" but see Rapin, p. 599. The petition was to have been to Oliver, for they would not think of applying to Charles, the Prince, by Scobell. At this time, about August 24 (see p. 508), the powers above were deliberating whether Cromwell should accept the title of *King*; and these two gentlemen

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apprehended, I imagine, or had heard, that some counties had petitioned him to accept, which they were against. So for *Kingshim*, I read, *Kingship*.

XLI.

Nothing is so tiresome, or makes time seem so long, as *waiting*: the clock gives warning two minutes before it strikes; and those two minutes appear to be longer than any other two in the hour.

XLII.

God Almighty hath given silk only to warm climates, and it is absurd for us to be using it here in England; it is a superfluity with us of culpable expence, which one would chuse to avoid. Are we not furnished with sheep in lieu of their silkworm?

XLIII.

Carpets, again, are not at all calculated for our climate, where we ought not to tender, but rather by every means possible to harden ourselves. Dr. Smollett tells us in his Travels, p. 92, that they are little used in France; and indeed they are apt to harbour and encourage vermin of all sorts. In short, carpets are best adapted to Turkey and Persia, where the *slipper* is so much worn.

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XLIV.

That keen and voracious animal the Shark is said to be fonder of black flesh than of white; meaning, that, if a black and white man be in the water together, he will seize the former preferably to the latter. The observation is made in the West Indies. But I do not imagine there is any predilection in the case; but only that the creature is most used to the flesh of blacks, and less acquainted with white, to which it is more a stranger.

XLV.

It is a common observation, that, when the sun shines upon the grate, the fire grows weaker and more languid, and the expression is, *that it eats out the fire.* This is owing, as Mr. Ray tells us, in his Travels, p. 312, to the refrigeration of the ambient air by the sun-beams: "there being less of that *menstruum* which serves to nourish or continue fire in hot air than in cold; whence we see that fire burns furiously in cold weather, and but faintly in hot: whether it be because the air is thinner in hot weather and hot countries, or because the reflected sun-beams spend and consume a good part of the forementioned *menstruum*, or from both these causes." See more there to the same purpose. And thus Dr. Goldsmith, in his "History of the Earth," I. p. 333,

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after observing, that air is necessary to make fire burn, adds, "We frequently see cooks, and others, whose business it is to keep up strong fires, take proper precautions to exclude the beams of the sun from shining upon them, *which effectualy puts them out.* This they are apt to ascribe to a wrong cause, namely, the operation of the light; but the real fact is, that the warmth of the sun-beams lessens and dissipates the body of the air that goes to feed the flame; and the fire, of consequence, languishes for want of a necessary supply."

XLVI.

Dr. Goldsmith says, "History of Nature," &c. I. p. 95, that the human ears are *immoveable*; but I knew two ladies, of the family of Knatchbull in Kent, an aunt and niece (Catharine wife of Thomas Harris, Esq. and Joan-Elizabeth daughter of Sir Windham Knatchbull Windham) who could move their ears in an upward direction. I have seen both of them do it, and the ears appeared to me to be elevated by, and as part of, the scalp.

XLVII.

I am not pleased when writers omit the Christian names of people they speak of, as it very needlessly embarasses and gives trouble to the reader. Thus Dr. Andrew Kippis, in the pre-

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face to the second edition of the Biographia Britannica, mentions, amongst those gentlemen to whom he was indebted for assistance Dr. Hunter and the Rev. Dr. Douglas. But now there are no less than three Dr. Hunters living at the time, Dr. John, Dr. William, and Dr. Alexander; whom then does he mean? So there may be more than one Dr. Douglas, for aught we know; but I suppose he means Dr. John Douglas, Residentiary of St. Paul's.

XLVIII.

There is some difficulty, it seems, in accounting for the collar of SS. "Hence it appears," says Mr. Anstis, "that he [Henry then Earl of Derby, afterwards Henry IV.] bore the cognizance of S, and we have a record to ascertain it; for in 15 Richard II. a payment is made for a gold collar made for him with seventeen letters of S, and another made with *esses* and the flowers of *Soveigne vous de moy*. It might be esteemed a very precarious conjecture to guess, that the repetition of the letter S, took its rise from the initial letter of this motto or sentence, though possibly it is on as good a foundation as the common derivation of it from *Sanctus Simplicius*, a canonized lawyer, scarce to be found in our calendars. We find, indeed, that Richard II. himself had a gown made in his fourteenth year, whereon this motto was embroidered, to be used at the

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famous tilt in Smithfield." Anstis's "Register of the Garter," p. 117. It is plain that the *esses* and the *flowers of Soveigne vous de moy* were different ornaments, and consequently that the *esses* could not be taken from the motto. And it would be strange, that the Earl of Derby's badge should be the same with the King's, on whose gown the same motto was embroidered, as it would be if it were the initial of *Soveigne vous de moy*. In short, I take *Soveigne vous de moy* here not to be a motto, as Mr. Anstis deems it, but some flower-bearing plant. And to interpose my conjecture in this intricate business, I imagine the collar of SS being an antient mark of gentility, to mean the word *Sieur*, in the plural *Sieurs*; and I vouch that act of Henry V. when he declared *all* present in the famous battle of Agincourt to be gentlemen, giving them permission to wear a collar of the letters S. of his order, Anstis, Register, p. 108; where also it should be remembered that the language, in such cases, was always French.

XLIX.

In the famous picture of the Champ d'Or, in Windsor Castle, there is a dragon volant over the town of Guînes; and my learned friend Sir Joseph Ayloffe, in his excellent description of it, Archæologia, III. p. 226, supposes, "that the painter, desirous of shewing every token of

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respect and honour to the English Monarch, here introduced this dragon volant, in allusion to King Henry's boasted descent from the British King Cadwallader, upon which descent the family of Tudor always valued itself." Now it does not appear to me that any compliment of that sort was intended; and that the dragon is only placed there to shew and distinguish the King of England's quarters from those of the Frenchman; the Dragon being the antient standard or emblem of England, long before the connexion of our Kings with the family of Tudor, as Sir Joseph himself there afterwards acknowledges.

L.

The late excellent Garter, John Anstis, Esq. in the Register of the Order, p. 222, speaking of *Dennington*, in Suffolk, says, the family of De la Pole founded an Hospital there; citing Holinshed, p. 1256. Leland's Itinerary, vol. II. p. 6. Now Bishop Tanner acknowledges no hospital at Denington in Suffolk; and Leland, *l. c.* (for I have not Holinshed) says, William De la Pole erected the Hospital by Dunnington-Castelle, in Berkshire. So that he has confounded the two places.

LI.

" She swore, *in faith*, 'twas strange, 'twas passing strange." Othello, act. I. sc. 8.

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In faith is not *reverd* here or *bond fide*, but is Desdemona's oath, answering the French *ma foi*, or our *by my faith*. It therefore should be printed in Italicks.

LII.

Thoughtful and reflecting men may conceive many a good notion and idea, during their occasional rides, which ought not always to be lost; I would call them *equitations*; Robert Stephens did not

"Whistle as he went for want of thought;"

but divided the chapters of the Bible into verses as he rode; and St. Ignatius wrote his Epistles in his journey from Ephesus to Rome. Blackwell's Sacred Classics, II. p. 233.

LIII.

If people would but regard the real use of things, by asking themselves the question, of what service will this, or that, be to me? they would often prevent a great deal of expence, as well as anxiety. In this, as much as any thing, they would distinguish themselves from children, whose toys are all of them useless. But then, as to the *Cui bono*, men in general, who are perpetually asking, of what significance is that medal, that picture, or that admired specimen of remote antiquity—the proper answer to them on these heads is, Every

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thing serves to some purpose, though they may not be sensible of it; and at any rate they are proper amusements for those who have leisure and capacity to attend to them, and have no occasion to be always thinking of the profitable; but consider them as what they are, the embellishments of life.

LIV.

When we think we perceive a slowness in Old Age, as if their apprehension were in a great measure decayed and gone, there may be a fallacy in it; for, as it is shameful for Age to err, and they cannot carry off a misjudgment, or a rash saying, with the air and indifference of a younger person, upon whom a mistake reflects no great disparagement, they ought in reason to be slow in speaking and pronouncing. I knew a gentlewoman of 90, who had her apprehension as quick as ever, and at least equal to any of her other faculties *.

LV.

Were the Church Preferments of England, great and small, all thrown together, they would produce a sum, it is thought, which, divided by the number of Cures or Benefices, would give a quotient of fifty pounds *per annum*. Now a liberal clerical education, from fourteen years of age, when a youth may go apprentice, to twenty-four, till when he is not capable of taking priest's orders,

* The Collector of these Anonymiana enjoyed his faculties perfect to the age of 91. EDIT.

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and holding a benefice, will cost five hundred pounds; which sum, if he had it in his pocket when twenty-four, might be sunk for an annuity equal to the above quotient. So that priest-craft is entirely out of the question here.

LVI.

It is a known truth, that unless you take a delight or pleasure in any pursuit, you will make no great proficiency in it. *Diligence* comes from *diligo*, to *love*; and Diligence, in this case, is the parent of Perfection. (See before, p. 24.)

LVII.

The Close at Salisbury, the Close at Lichfield, &c. are the Precincts of those Churches, from the Latin *Clausum*, Dugd. Monast. III. pp. 219, 248. So the farm-yard, in Kent, is called the Close from the same original; and fenced or inclosed grounds are every where denominated Closes.

LVIII.

A horse, by some means, received a wound in the gullet, so that when he drank the water issued through the aperture. A tame deer was bitten, at the same time, in that part, by a greyhound, and the milk given it came out of the wound. Both the animals recovered, owing, I suppose, to the orifices in the œsophagus being *without* the trunk of their bodies; for a rupture in the œso-

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phagus of a man, especially if the fissure opens backward towards the vertebræ, is certain death. See Boerhaave.

LIX.

In hearing a tale, or the relation of any fact, we ought particularly to attend to the terms and expressions, as well as the matter, and to retain them; to the intent, that if afterwards we have occasion to repeat the story unto others, we may use the very identical words of the original relater. A small variation, from time to time, may at last produce a wide difference, and become insensibly a source of falsehood. The putting a strong word for a weaker, an ambiguous term for a plain and direct one, will either of them help, at last, to disguise, if not corrupt the truth, in many cases. This is remarkably verified in the story of the Three Crows.

LX.

It is commonly observed, that Clergymen have often a large stock of children. This may be owing to the regularity and sobriety of their lives in general; for as to the old adage *Sine Baccho et Cerere friget Venus*, I look upon it to be no better than a vulgar error, as temperance always produces a robust and healthy constitution, with a most perfect concoction and digestion of our aliments, whence all the secretions must of necessity be regularly performed, and the matter of

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them be the more laudable and the better matured. See Dr. Cheyne on the Gout. We find it so in other families, as well as those of the Clergy.

LXI.

In marking plate, or linen, $\frac{G}{T}$ M stands for *George* and *Mary Thompson;* but this is not right, as it is reading backward, in regard to the woman's name, and contrary to our usual mode of writing and reading; certainly it should rather be conceived thus, as more uniform and analogous, G & M T.

LXII.

Baptisms are sufficiently taken care of by our Parish Registers. But I have known children brought to the font, through the negligence of parents (though they are exhorted to the contrary by the Rubrick), at a month, six weeks, and even two months old, which is leaving the birth-day very vague and uncertain indeed; and yet it is necessary upon many occasions, which, however, need not be specified, that the day of the child's nativity should be assuredly known and ascertained: it may be of great importance; and indeed I have known some clergymen subjoin the day of the child's birth to the baptism, *ex abundanti;* a laudable practice, and easily to be imitated, as it would be only putting a single ques-

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tion to the midwife, who commonly attends, or the gossips, *viz. When was this child born?*

LXIII.

One often grudges in travelling, especially in rainy weather or bad roads, at the windings and turnings of the way, sometimes almost at right angles, so as to make it several hundred yards about. But we should consider, that this is the way to the place, perhaps the only one; that we are still making advances though but obliquely; and that all others who go to the same place devour it as well as we; insomuch that there is no solid reason for discontent in us.

LXIV.

The Country-wake, or feast, as matters are now carried, may properly be called the *wicked* Sunday, since the Sabbath is at no time so generally profaned. All the good wives and their servants stay at home in the morning to dress dinner; and in the afternoon all the men sit smoaking and drinking, and but too often even to ebriety. This abuse of the festival is very antient, and very difficult now to redress; the more the pity!

LXV.

The truest and best way of estimating distances, as to practice, is by time, as is done abroad; for this not only applies both to good

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and bad roads, as well as actual mensuration, but also prevents and excludes disappointment in regard to appointments. We ourselves have something like it; as when we hear a person say, *I shall ride it in an hour*; or, *I shall go it in an hour and an half*: this now respects the goodness or badness of the way, a circumstance of which measured distance takes no notice, though so very material in travelling. We have another expression of an useful import, when we say, that to such a place *it is so many miles riding*, implying, that though the distance in a direct line, as the crow flies, or as it stands in the map, may be but six miles, yet in practice you will find it, through the windings and ambages, eight, or perhaps nine miles.

LXVI.

House of Office, Cloaca, Latrina, Forica, was currently known in that sense in Dr. Littleton's time, whose Dictionary was licensed in 1677. But Mr. Somner seems not to have been aware of any such filthy meaning in that term in 1640, when he published the "Antiquities of Canterbury," since, p. 70, he uses *Houses of Office* without scruple for *Offices*, or *Houses for Offices*, as Mr. Battely very rightly explains it, which certainly he would not have done had there been any known ambiguity in it, because the now vulgar sense of the phrase would not have been altogether

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unintelligible in that passage. Hence one would think it an *euphemismus*, introduced into our language sometime between the years 1640 and 1677. Some have thought the expression, and not without some shew of probability, a corruption of *House of Ease*. But I rather take it in the way of an *euphemismus*, as stated above. *Forica* appears to be a word of the same modest kind.

LXVII.

Professor Wolfius, after reciting the various etymologies of the word *Druid*, concludes thus, "*Sed si dicendum, quod res est, etymologia vocis obscura potiùs quàm explorata videtur.*" Wolfius ad Origenis Philosophumena, p. 169; but, with submission, the word is certainly derived from the Greek δρῦς, or the Celtic *deru*; both which signify an oak, and are of one and the same original, as the Greek language is known to be an offspring of the Celtic.

LXVIII.

I admire that expression which I heard in Kent, "when my husband comes," said the woman, "he will be two men;" meaning, he will be so enraged, as to be quite another person from what he is wont to be. In the old play of Taming the Shrew, the shrew's father says to her husband, who had subdued her great spirit:

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" A hundred pounds I freely give thee more,
Another dowry for *another* daughter;
For she is *not the same* she was before."

LXIX.

The Latins were fond of the *euphemismus*, as *fuit, abiit ad plures, obiit*, that is, *diem obiit extremum;* all in the sense of *he is dead*. So again, *effertur*, the funeral proceeds, &c. All which, however, are not more delicate and tender on such a moving subject, than that expression which I heard in the country, in the same sense, *He has turn'd the corner, i. e.* gone away, so as no more to be seen.

LXX.

In the " Review of the Life and Character of Archbishop Secker," prefixed to his Sermons, it is said, that " he received his education at several private schools and academies in the country." One of those places was at Chesterfield in Derbyshire (where he had a sister married to Mr. Richard Milnes), under Mr. Robert Browne, a good grammarian and schoolmaster there. Mr. Browne used to tap his head sometimes and say, " Tom, if thou wouldst but be one of us (meaning a Conformist), thou wouldst be a Bishop.

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LXXI.

One cannot approve of the use of the word *notable*, in the sense of managing, though Dr. Johnson alleges Addison's authority for it. It may be proper enough to say, *a notable housewife*, because the particular matter or thing is therewith specified; but, as *notable* only means remarkable, it does not seem to express careful or bustling. And therefore *a notable woman*, or *a notable dame*, does not necessarily denote a good manager in housekeeping.

LXXII.

Mr. Arnald, on Wisdom of Solomon, ii. 5, intimates, that the antient Patriarchs lived in tents, because, on account of the shortness and uncertainty of life, they did not think it worth while to build houses. But this was not the reason of their pursuing that mode of life; it was the way of all the Νομαδες, who found it necessary to be often changing the place of their habitation.

LXXIII.

It is suggested by Mr. Arnald, l. c. that it was a *custom* antiently to seal the grave or sepulchre, and to roll a great stone to the mouth of it, and he vouches Dan. vi. 17, Matt. xxvii. 66; but the passage in Daniel being typical and prophetical of

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that in Matthew, nothing of a *custom* can be inferred from the two places.

LXXIV.

It is observed in the Book of Wisdom, xi. 16. "That they might know, that wherewithal a man sinneth, by the same also shall he be punished." And the Commentator, Mr. Arnald, says very truly upon the place; "In God's government of the world, instances are very frequent where the nature of the sin, and the punishment attending it, have very remarkably appeared to each other." Amongst other examples, he specifies the plagues of Egypt, and dilates particularly upon them, to shew in what manner they were conformable or similar to the crimes of that people; but I never, in my life-time, saw any thing so lamely, so imperfectly, so frigidly, made out; and yet Mr. Arnald was a sensible, judicious, and a learned man.

LXXV.

Ate, i. e. did eat, occurs in good authors: Psal. cvi. 28. and Concordance; Johnson, Dict.; Dr. Swift; Smollett, Travels, &c.: yet Mr. Farneworth having so written in his translation of Abbé Fleury's History of the Israelites, p. 72, and elsewhere, has corrected it, p. 232, as an *erratum*; but without cause.

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LXXVI.

It is surprizing what Mr. Lambarde relates, citing Matthew Paris (Top. Dict. p. 191), of King Stephen's approaching the wall of Ludlow castle so nigh, when he besieged it 1138, "that he was catched with an engine of iron, and almost pluckt of his horse into the castle;" for his author, p. 77, expressly says, it was Henry son of King of Scots, Stephen's hostage, that incurred the danger, and that Stephen was the person, who, like a gallant soldier, delivered him from it. See also Rapin, I. p. 203, where Henry of Huntingdon, p. 389; Brompton, col. 112; and Hoveden, p. 484, are cited, and all agree with Matthew.

There appears to me a faulty reading there in Matthew; Henry, he says, was by the hook *pene intra muros projectus*; but surely we should read *provectus* or *pertractus*, (Brompton has *distractus*); so, when he speaks of Stephen's seasonable rescue of the Prince, he uses the word *retraxit*.

LXXVII.

To fear, to fray or frighten, *transitivè*. Wisdom of Solomon, xvii. 9. This mode of expression appeared singular to the very learned Commentator, Mr. Arnald; but it was not uncommon in the writers of that age. Othello, act I. sc. 6. *to fear, not to delight*. Carew (Survey

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of Cornwall, p. 156), *being feared, i. e.* frightened. See also Lylie's Euphues, p. 380. Lambarde, Topograph. Dict, p. 129. Speed, p. 1614. Fox, Martyrol. II. pp. 202. 578. Manwood, Forest Law, pp. 75, 163.

Hence *fearful*, terrible, frightful. Hebr. x. 27. See Johnson's Dictionary.

Same gentleman, on Wisdom xii. 6. corrects *Crue;* but it occurs for Crew in Littleton's Dictionary.

LXXVIII.

Roger Ascham lived in high estimation with most of the great men of his time. Thus in 1563 he dined in Sir William Cecill's Chamber at Windsor, with Sir William Peter, Sir John Mason, Dr. Wotton, Sir Richard Sackville, Treasurer, Sir Walter Mildmaye, Chancellor of the Exchequer, Mr. Haddon, Master of Requests, Mr. John Astley, Master of the Jewel-house, Mr. Bernard Hampton, and Mr. Nicasius; and the conversation at that meeting gave occasion to that excellent piece of his intituled "The Schole Master." I do not suppose this company to have been an imaginary group brought together by the author's invention, as in many works of the antients, but a real set of Gentlemen; and I note this particular, because it redounds greatly to Ascham's honour, and is not mentioned by Dr. Johnson, the supposed author of Ascham's Life.

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LXXIX.

Goosberry is supposed to be so called from the use of this fruit for sauce to the Green Goose; but quære, the Latin is *Grossulus*, and it is certainly *big*, or *great*, in comparison with the currant, or currant-berry, as they call it in Kent; wherefore it may be a corruption of *Grosberry*, which would be the more easily received on account of its use abovementioned.

LXXX.

Lady Macbeth observes (Shakspeare, Macbeth, act V. sc. 1.) "Who would have thought the old man to have so much blood in him!" and it is remarkable, that the veins on the back of the hands of old men and women rise, and are much more protuberant, than in younger subjects. Perhaps the reflux of the blood in the veins may have worne and dilated those vessels, in a course of years. But yet, I think, it may be doubted, whether the quantity of blood is more in old people than in young; since the appearance of the prominency abovementioned may be probably owing to the sinking or subsiding of the intermediate flesh, leanness naturally attending old age.

LXXXI.

Kindly fruits of the earth, (Litany). That is, fair and good. So we say, Trees or Corn grow

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kindly, in the best or most promising manner, that is. Mr. Boyer, therefore, misses the mark, when he explains it, "*Les fruits de la terre chaqu'un selon son espéce.*"

LXXXII.

Horses, Cows, Pigs, and *what not?* Quære, whether this, put interrogatively in this manner, be not a corruption of *wot not; i. e. I know not what;* though it be used by Wood, Athen. Oxon. I. col. 37.

LXXXIII.

There is some difference in authors concerning the etymon of our word *Easter,* appropriated to that high festival, the Resurrection of our Lord; and I shall state the matter from Mr. Wheatly on the *Common Prayer,* p. 236, edit. 8vo, who says, that the festival is called Easter-day, or the day of the Resurrection, from the old Saxon word *Oster,* signifying to rise; or, as others think, from one of the Saxon Goddesses called *Easter,* which they always worshiped at this time of the year?

Sir Henry Spelman has noticed the first of these etymologies: "*Sunt tamen qui* Resurrectionem *interpretantur, et inde Costerne Teutonicè nuncupant, juxta quod in antiquâ Bedæ editione* Coster *legitur, non* Eostur." Spelm. Gloss. p. 420. But I do not find any such word as *Oster* in Mr. Lye's Dictionary, though the word *East* there signifies *Oriens,* or that part of the world where

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the sun rises; but that this comes from *Oster*, to rise, is not at all certain.

Not satisfied with either of these etymons, a gentleman has proposed another enucleation of this difficult ecclesiastical term. As Easter Sunday is ἡ Ἀζύμων τρίτη, he conceives, that in the antient calendars it might be written abbreviately, from time to time, Ἡ Ἀζ τρ, and thence called *Eastr*, by the same abbreviate way of speaking. This conjecture is certainly very ingenious at least, and not so whimsical or improbable as may at first sight appear; since it should be considered that the Northern nations did not receive their Christianity originally from Rome, but from the Greek church, as is plain from their keeping the festival, in regard to the time, conformably with the Greeks; and from the debates between them and the Roman church on this subject, narrated by Venerable Bede, III. c. 25; and that the term was undoubtedly very antiently used in the North, as appears from the current use of it by Bede (Ælfred's Saxon Version of that author, the Saxon Chronicle, and the Saxon extract from the Church of Exeter, adduced by Sir Henry Spelman in his Glossary, p. 420.) But still I agree with those who deduce the name from one of the Saxon Goddesses called *Easter*, whom they always worshiped at this time of the year; for though Richard Verstegan appears to have known nothing of any such Goddess, and Ol. Wormius

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does not mention her amongst his Danish Deities; and though Sir Henry Spelman dsclares, *l. c.* "*Impium et indignum, sacrosanctam Christianorum Festivitatem turpiter fœdari Gentilium appellatione;*" and it should seem scarcely credible, that when a new system of Religion, so directly opposite to the idolatries of Paganism, as absolutely to be subversive of them, was adopted, the Resurrection of Christ, the capital and characteristic doctrine and foundation thereof, should be denominated from a festivity of one of their former idols: and though lastly, in the ardency of their zeal, these converted Pagans would even incline to abolish and detest their pristine abominations, as was the case with the Saxon high-priest, Coifi, in Bede, II. c. 13, who was the first and most active in demolishing his own idols and altars: yet, I say, all these reasons notwithstanding, the words of Venerable Bede are so express in his book "De Temporum Ratione," cap. 13, that it would be perfectly impudent in us to oppose or gainsay them: "*Esturmonas, qui nunc paschalis mensis interpretatur, quondam à dea illarum quæ* Eostre *vocabatur, et cui in illo festa celebrabant, nomen habuit; à cujus nomine nunc paschale tempus cognominant, consueto antiquæ observationis vocabulo, gaudia novæ Solennitatis vacantes.*" Beda de Temp. Rat. cap. 13. Bede must know the fact, that there was such a Saxon Goddess, as he was born in 673, and I

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have no doubt of the reading, *Eoster*, instead of the *Coster* of Spelman (which seems to be an erratum), as the modern name and orthography fully establishes that. See also Hickes, Thesaur. I. pp. 204, 211, 215, 216.—As to the other matters, the ratiocinations above, nothing in the world is more subject to the power of accident, of fancy, of caprice, of custom, and even of absurdity, than etymology. Bede, you observe, had no manner of objection to a new solemnity's being denominated from an antient Pagan name; and who does not know that the Temples and Basilicæ of the Romans were often turned into Christian Churches; and that the rites and ceremonies of Popery were deduced and continued from the grossest Paganism? It is therefore very possible, that as the names of the days of the week are borrowed and taken most of them from those of the Saxon Deities, and Christmas is called Yùle, from ȝeol, the old name or term, so the festival of the Christian Church might be named *Easter* from a Goddess or feast of theirs, especially when it is affirmed by a learned antient Saxon author that it actually was so; see Hickes, Thesaurus, I. p. 211.

LXXXIV.

Dr. John Burton, Fellow of Corpus Christi College, Oxford, and fellow of Eaton, was always well received at Lambeth by Archbishop Secker; and

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when his Grace was improving the drains there the Doctor undertook to supervise, having been in the Commission of Sewers. When somebody asked him where he was then quartered, he replied, "At Lambeth, doing the Archbishop's *dirty work*."

LXXXV.

Same Dr. Burton married the widow of Dr. Lyttelton, whom he succeeded in his living. He said on occasion of his marriage, that he had not had much trouble about the match, as he found her sitting.

LXXXVI.

"Against Bishops—Ordination of Ministers, and *what not* ?" Fuller, Church History, lib. IX. p. 168. See also More's Life of Sir T. More, p. 183.—The phrase is often now applied in conversation; but I think it to be a mistake for *I wot not*, and should be written without the sign of interrogation.

LXXXVII.

Dr. Fuller (Worthies, in Gloucester, p. 357), after observing that the family of *Winter* were great navigators, says, in his way, "The more the pity that this worthy family of the Winters did ever leave the element of *water*, to tamper with *fire*, especially in a destructive way to their King and Country;" alluding to Thomas Winter, concerned

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in, if not the first mover, of the Popish Plot, in the reign of James the First (Rapin, II. p. 170).

LXXXVIII.

The assassin, who intended to have made a desperate attack on the life of our King Henry III. at Woodstock, in 1238, charged the King with usurping the crown, and demanded it from him as his own right, adding, that he [the assassin] had the *signum regale* on his shoulder. Those who mention the story, whether antients or moderns, do not explain what the *royal mark* was which the pretended fool said he had in his body; neither indeed can I. But, as the man was a person of some learning (*armiger literatus*, as Mathew Paris, *pseudoclericus* as Matthew of Westminster, stile him), I should suppose he alluded to what Justin relates, (lib. XV. c. 4.) of Seleucus Nicator, *viz.* that he was born with the figure of an anchor on his thigh; and that his children and grandchildren were impressed with the same; and meant thereby to insinuate, that as Seleucus and his were denoted by their marks to be the descendants of Apollo, so his mole, or mark, was a proof of his royal extraction, and consequently that he was the rightful heir of the crown of England; just as we talk now of the *Austria* lip, the *Cavendish* mouth, &c.

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LXXXIX.

Cæsar observes (de B. G. V. c. 10.) that such of the maritime inhabitants of Britain as came from the Continent, *viz.* from the Belgæ, "*Omnes ferè iis nominibus civitatum appellantur, quibus orti ex civitatibus eò pervenerunt.*" A passage well illustrated by what Appian relates of Seleucus: "*Aliis verò* [*urbibus*] *Græca Macedonicaque nomina indidit . . . . quo factum est ut in Syriâ ceterâque Mediterraneâ Barbariâ celebrentur multa vel Græca vel Macedonica oppidorum nomina.*" And then he specifies a large number of Asiatic cities denominated from Grecian ones (Appian in Syriac. p. 201). The very same thing happens in our colonies in North America.

XC.

Andrew Lord Rollo died, Kimber tells, in 1765, *on his journey to Scotland.* It happened at Leicester; and he was buried at St. Margaret's Church, and a fine monument is there erected for him.

XCI.

We use both *pretence* and *pretext*; the latter, which is the Latin *prætextus*, is always used by Dr. Robertson in his History of the Reign of Charles V.; but the former appears to me to be the softer and the more harmonious.

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XCII.

Window, from admitting the *wind*, as was the case when lattices only were applied, before the general use of glass. *Ventana* of the Spaniards stands on the same footing,

XCIII.

The great scholar of Rotterdam took the name of *Erasmus*, but seems to have been sensible afterwards it ought rather to have been *Erasmius* (Jortin, "Life of Erasmus," p. 4); and it must be confessed that analogy seems to require that. But there was a Romish saint of the name of *Erasmus* (Beda, p. 377, edit. Smith, Kalendarium 2d Junè); and as our great man was *entered in Religion*, as they called it, he certainly was aware of him, and consequently might have a regard to him, as well as to the sense of *Gerard*, his former name, in adopting this new appellation. The legend of the saint may be seen in Dr. Smith's "Annotations on Bede," and in Breviary, 2 June. In Rawlinson's Library, No. 664, it occurred in English verse, of 172 lines. The Papists, playing on his name, called him *Erraus mus*. (More, "Life of Sir Thomas More," p. 88.)

XCIV.

Garret, Bookbinder of Cambridge, was the person who informed Roger Ascham, about or

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before 1544, of Erasmus's custom of riding on horseback on Market-hill for exercise (Ascham, "English Works," p. 77). This I take to be *Garettus Godfray*, mentioned by Mr. Ames, p. 457, as one of the "three Stationers or Printers of Books at Cambridge," in 1533; for, 1st, it was usual then to design people by their Christian names only; as Dr. Stephens meant Stephen Gardiner, and Dr. Edmund, Edmund Bonner: 2dly, the Bookbinders of Cambridge were at that time Stationers, Booksellers, and Printers; see Gent. Mag. 1781, p. 409. Ascham, Toxoph. p. 109.

XCV.

"There is nothinge *worse* than warre, whereof it taketh his name," Ascham, E. Works, p. 93. Mr. Bennet comments: '*War* is an old word, still used in some counties for *worse*, and Ascham supposes that war or hostility is so named because it is *war* or *worse* than peace.' *War* indeed does signify *worser* in Derbyshire, and elsewhere. This, however, is not the true original of the word *war*; it is the French *guerre*; and Bennet is to blame, not to tell us that, and in not correcting Ascham therein.

XCVI.

Roger Ascham is charged by his biographer and panegyrist Dr. Grant with cockfighting and dicing, even to the hurt and injury of his family; and we must suppose the accusation, as coming

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from that hand, to be just. However, I imagine it was at the latter end of his life that he ran into these low and disgraceful practices, as nobody ever more strongly inveighed against the villainous arts of dicing than he has done in the Toxophilus, written in 1544, p. 82, *seq.* edit. 1761. It is an amazing instance of human infirmity:

——"*novi meliora proboque,*
Deteriora sequor."

XCVII.

To express the dissimilitude of a good thing and a bad one, Ascham, in *Toxophilus*, p. 78, says, they are as unlike as *York and foul Sutton.* Roger was a Yorkshire man; but *foul Sutton* wants further explanation.

XCVIII.

"To have privilye in a bushmente harnest men layed for feare of treason," Ascham, p. 98. Mr. Bennet, on the word *bushmente* says, "This word I do not remember elsewhere; perhaps it should be *in ambushment.*" But almost any author of the age will furnish an example of the word *bushment* in this sense; as Skelton, p. 270; Hall, Henry VIII. fol. 24; Edward V. fol. 23; Romance of Arthur, V. 7; Leland, Collectanea, IV. p. 213. It is otherwise written *embushment*, Arthur, xix. 3; and *enbushment*, Glossary to Chaucer and Duglas' Virgil.

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XCIX.

There is an English Hexameter verse in Ascham's English Works, p. 64, whereupon Mr. Bennet writes, "If this line was so translated when this treatise was first written in 1544, it is the oldest English Hexameter that I remember." But now there are two, p. 247, by Watson Bishop of Lincoln, which probably were written before that year.

C.

From the Latin *plaga* we had *plage*, as it is written frequently in Roger Ascham's English Works. But we write it now universally *plague*, absurdly enough. This, however, has afforded a pretty conundrum: what word is that, which being a monosyllable, if you take away the two first letters, becomes a dissyllable?

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CENTURIA NONA.

I.

ON a monument at Canterbury (Dart, "History of the Cathedral of Canterbury," p. 65) Sir Thomas Hardress, Knight, is stiled *Serviens Domini Regis ad Legem, i. e.* Serjeant at Law; and this is the common form of expression; see Dugdale, "Orig. Jurid." But Mr. Dart translates it *a servant to God and the King.* Most ridiculous!

II.

In Mr. Lambarde's "Perambulation of Kent," p. 383, edit. 1596, you have this expression, speaking of Rochester Bridge, "*Episcopus Roff*... *debet* plantare *tres virgatas super pontem*;" and you find the word *plantare* often afterwards in that instrument. But now *t* and *c* are so nearly alike in MSS. that I have no doubt of its being misread for *plancare*; for p. 390, where the very same thing is spoken of, the phrase is, *plancas ponere*; see Du Fresne. *N. B.* The bridge was of timber at this time.

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III.

Sir Thomas Elyot wrote a book intituled "The *Banket* of Sapience," which mode of orthography shews that at that time they did not pronounce *banquet* as we do; but followed the French in speaking *qu*. So they wrote *egal* for *equal* for the same reason; see the Glossary to Chaucer. *Banker*, French *Banquier*.

IV.

Those two famous lines of Cardinal Bembo upon Raphael —

Ille hic est Raphael, timuit, quo sospite, vinci
Rerum magna Parens, et moriente mori —

are not entirely unexceptionable when they come to be examined; for, though by an allowable hyperbole, Nature might be said to fear being exceeded by Raphael's pencil, yet as the course of Nature was absolutely independent, and Raphael could have no power over it, it could not be at all affected by the painter's death. There wants *justness* in this, and it is accordingly a *false thought*.

V.

As a penny is an integer, some may wonder at its consisting of two pieces. The reason is, that before halfpence were coined it was an integer, a silver piece, and had been such for ages.

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VI.

There is an expression in Hall's Chronicle (fol. cxcix. b.) which seems to want some explanation. He says, "Richard Roose was boiled in Smithfield for poisoning, *the Teneber Wednisday following*;" meaning, I presume, Wednesday in the *Great Week*, or *Passion Week*, as we call it; for Du Fresne observes, that *Tenebræ* was an Ecclesiastical office performed on the Wednesday, Thursday, and Friday, of that week; for, as Durandus has it, "*His enim diebus ecclesia* tenebras *colit, et matutinas in* tenebras *finit, primo, quia in luctu et mœrore est propter Domini passionem: et propter ejus triduanam mortem exequias celebrat triduanas; secundo,*" &c. see Du Fresne, *v. Tenebræ*.

VII.

The Novellist, Matthew Bandelli (II. 18), calls Thomas Cromwell Earl of Essex *Tommaso Cremouello*; and I am sensible, that foreigners, both Italians and French, make strange work with our English names, both of persons and things; but I suspect that here, as Cremouello does not approach to Cromwell in sound, there may be a misprint for Cromouello. But, letting this pass, Bandelli has gotten a fabulous anecdote concerning this famous Earl, and much to his honour I must allow, and has grounded a novel upon it,

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interweaving therewith the outlines of his history. In these, however, there are sundry very capital mistakes, such as may lead one to observe, that Novellists and Playwrights ought to be careful in meddling with history, because, whenever they do that, they are in danger of perverting truth, and of imposing upon their readers, by filling them with false notions both of persons and facts. This is the case with our Shakspeare in his Life of King Henry VIII. where he actually brings a person upon the stage that was dead at that time. I am therefore of opinion that the Novellist, or those who write for the stage, had better invent a story or a fable than to injure truth by misrepresenting facts.

VIII.

L'Abbé Vertot, in "History of Knights Hospitalers," vol. IV. p. 214. edit. Edinb. says, the Commandery of *Munigton* in England was given by Queen Mary to Sir Oliver Starkey; by which I suppose he must mean *Mount St. John*, in Yorkshire; for which see Tanner, Notit. p. 645. Dr. Burton does not take any notice of it in his Monast. Ebor.; and every body knows what sad work foreigners make with our English names of places and persons.

IX.

Same author says there, that the great Priory of the order in Clerkenwell was given by the

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Queen to "Sir Richard Seeley, an English Gentleman, who was one of her greatest favourites," &c. But we are told by Dr. Browne Willis, (Mitred Abbies, vol. I. p. 134), that on this revival of the order here Sir Thomas Tresham was made Prior; see also Newcourt, I. p. 670; Dr. Fuller, "Church History," lib. VI. p. 657. So that I cannot guess whence the learned Abbé got his Sir Richard Seeley.

X.

The only way for those who are troubled with frequent and frightful dreams is, to leave off meat suppers. I knew a gentleman who used often to dream of thieves breaking into the house, and so strongly that he was ready to get out of bed from the lively impression, entirely cured of the malady by that means. I am not apt to dream; but pigeon's flesh seldom fails to disturb me.

XI.

In the Basil edition of Longolius's Epistles, 1570, there are some which do not appear in the edition by Gryphius; as lib. IV. ep. 34; V. ep. 10, 11, 12. On the contrary, Gryphius has lib. V. ep. 4, 5, 6, 9, 14, 15, which occur in that of 1570; as also four Orations. So that one ought to have both editions.

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XII.

The plague was so frequently here in the 16th century, that many provided houses in the country to retire to. Colet Dean of St. Paul's gave his house at Stepney for the abode of the Master of St. Paul's School in the time of any pestilential sickness. (Knight, "Life of Colet," p. 9. Qu. If not something of this kind in Sir Thomas Pope's Life?)

XIII.

Plutarch says ("De Vitando Ære alieno," vol. II. p. 828, edit. 1599), that the Carthaginian women shaved their heads, to serve their country by stringing the warlike engines with their hair. And they have cordage at Otaheite made by twisting together a number of strands composed of women's hair.

XIV.

The famous artist Lysippus, who was honoured with the exclusive privilege of making figures and statues of Alexander the Great, in his way, is represented by the Langhornes, in their excellent translation of Plutarch's Lives, as a Lapidary. The words are (vol. IV. p. 236): "The statues of Alexander that most resembled him were those of Lysippus, who alone had his permission to represent him *in marble*." But this now proceeds from themselves, there being nothing in the

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Greek original to warrant it, Plutarch's words being as follows: Τὴν μὲν ἐν ἰδέαν τῆ σώματος οἱ Λυσίππειοι μάλιστα τῶν Ἀνδριάντων ἐμφαίνεσιν, ὑφ ἓ μόνε καὶ αὐτὸς ἠξίε πλάττεσθαι. Plutarch, I. p. 666, edit. 1599. And it appears from antient authors that Lysippus wrought not *in marble*, but was a caster in brass; Pausanias, Bœotica, c. 27; Corinth. c. 9, 20; Attica, c. 43. Hence Horace:

Edicto vetuit ne quis se, præter Apellem,
Pingeret, aut alius Lysippo duceret ære
Fortis Alexandri vultum simulantia.

Hor. 2 Epist. I. 239.

And Pliny, VII. c. 37: *Idem hic imperator edixit, ne quis ipsum alius, quàm Apelles pingeret; quàm Pyrgateles sculperet; quàm Lysippus* ex ære duceret. Not to multiply authorities, I shall only add the testimony of Arrian, who speaking of the 25 Ἑταῖροι, Socii, or Friends, in Alexander's army who fell at the river Granicus, says, 'that *brazen statues* were erected of them, Alexander having commanded Lysippus to make them, who alone, preferred to others, formed Alexander himself.' (Arrian, lib. I. c. 17). And Plutarch himself, p. 673, testifies these statues made by Lysippus were of brass. See him again, p. 688, where Lysippus works in brass, and II. p. 335.

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XV.

Alexander, after the battle of Arbela, traversed the province of Babylon, and came to Susa in Persia (Plut. II. p. 326); whereupon it is observed: 'The entrance into Persia was difficult, on account of the roughness of the country in that part, and because the passes were guarded by the bravest of the Persians; for *Darius had taken refuge there*;' so Messrs. Langhorne, in their translation of Plutarch, IV. p. 275. But now, Darius did not go Southward towards Susa in Persia, in order to *take refuge there*, when he fled from the battle, but Eastward, through Media (Arrian, III. c. 16); where the reason given for his flying that way is this, that he imagined the enemy, Alexander, would directly go to Susa and Babylon, because the country was well cultivated, the roads commodious for the carriages, and there were spoils, the things he aimed at, to reward him. The reason therefore why these brave Persians kept the passes, was not because Darius had *taken refuge there*, but because he was not there to do it himself, or to give his orders, being gone a different rout; and so the Greek of Plutarch expressly has it: Δαρεῖος μὲν γὰρ ἐκπέφευγει, *for Darius had fled*. I suspect the Langhornes followed the Latin version here, *namque confugerat eò Darius*; which *eò*, you observe, does not occur in the Greek original.

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XVI.

Plutarch, in his Oration *de Fortunâ vel Virtute Alexandri*, addressing the Goddess Fortune, asks, in favour of Alexander, ποίαν πέτραν ἀναιμωτὶ διὰ σε εἶλε, Plut. Opp. II. p. 340, ed. 1599; *i. e. quodnam Saxum tua ope adjutus cepit sine sanguine.* By *Petræ* are meant fortresses upon rocks (Plut. I. p. 697. Arrian, IV. c. 18, 21, 28); some of which were taken with great difficulty by Alexander; but I think he was not personally wounded at any of them. Afterwards, indeed, in that dangerous business amongst the *Malli* (Plut. I. p. 700), he was so sorely hurt that he was in the utmost danger of losing his life; but that was in scaling the walls of a *city*. It is to be presumed, therefore, that the shedding of *his own blood* is not intended, but that of his soldiers.

XVII.

I am one of those, who, on the credit of Arrian and Plutarch, believe that Alexander the Great died a natural death, and was not poisoned. Those who are of a contrary opinion say, the poison was brought to Asia in the hoof of an ass (Arrian, VII. c. 27); that it was a water, called συγὸς ὕδωρ, which it seems was well known to many others of the Antients by that name; to Herodotus, who informs us (VI. c. 74), that Cleomenes intended to oblige some chiefs of Arcadians

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to swear by it, as if it were the infernal Styx. To Strabo (lib. VIII. p. 597); Pausanias (in Arcad. c. 17, 18); Ælian (Hist. Anim.) x. c. 40; Plutarch (in Vit. Alex. I. p. 707; II. p. 954); Vitruvius (VIII. c. 3); Pliny (XXX. c. 16); Justin (XII. c. 15); Q. Curtius (X. c. 10). This water could not be kept in any other vessel (so penetrating and corrosive it was) but in the hoof of an ass, or a mule, or a horse, authors varying in this; or, as Ælian alone testifies, the *horn* of the Scythian Ass. Plutarch, who was a Philosopher as well as an Historian, says, "The poison was a *water*, of a cold and deadly quality, which distills from a rock in the territory of Nonacris, a city of Arcadia, and that they receive it as they would do so many dew-drops, and keep it in an *asses' hoof*; its extreme coldness and acrimony being such that it makes its way through all other vessels." Vitruvius concurs in asserting its mortal coldness; and both he and Pausanias, Pliny, Justin, and Curtius agree in its penetrating and corrosive quality. Now it is difficult to conceive how a water could kill by its coldness, the human stomach being capable of receiving ice itself without injury. It must effect its mischief, therefore, by its corrosivity; a deleterious quality probably derived to it by its passing, whilst it was within the rock, through some stratum of a poisonous nature. It was collected, you observe, by drops, which shews it came very

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slowly through that poisonous bed, and thereby would be the more strongly impregnated.

XVIII.

The conclusion of that pretty song *Tweed-side* goes thus:

"Say, Charmer, where do thy flocks stray?
Oh, tell me at noon where they feed:
Shall I seek them *in* sweet winding *Tay*,
Or the pleasanter Banks of the *Tweed*?"

We should rather read *on* than *in*, *i. e.* on the Banks of the Tay, for the flock cannot be imagined to be in the river. But what is more to be remarked, the alternation here is unnatural, the two rivers Tay and Tweed being at such a distance from each other, that Mary's flock can never be supposed to feed sometimes near the one, and sometimes near the other. The Tay is in Perthshire, scores of miles North of Tweed. This is a blemish occasioned, I conceive, by rhyme.

XIX.

Thomas Richards, Welsh-English Dictionary (Bristol, 1759, 8vo), may be useful to his own countrymen; but it is not so much so to us Englishmen as it might be. Few English understand the Welsh language; but yet there is such a connexion between us and the Principality, as to etymology, &c. that Antiquaries, and others,

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often are desirous of knowing how things are called in the old British tongue. If, therefore, instead of an almost useless *Botanology*, and a series of uninterpreted *Proverbs*, he had given an English-Welsh Dictionary at the end of his book, the work would have been more acceptable to us.

XX.

Lady Brian, employed about the King's daughters in the reign of Henry VIII. says, the King had made her a *Baroness*; Strype (Memorials, vol. I. p. 172, of the Records). I presume this Margaret Bryan was Lady of Sir Francis; but I find not any account of her in Dugdale's Baronage.

XXI.

In Blount's Tenures, p. 161, two she-thieves were tried, "*Quarum una fuit valua et altera damnata*;" and so Dr. Harris, in his History of Kent, p. 288, copies it from Blount. Harris, who was always in haste, did not perceive the mistake; but certainly we ought to read *salva* for *valua*. So again, Harris in his margin, by carelessness, writes *Cacherean*, when in his author it is *Cachereau*, agreeably to Spelman, there quoted.

XXII.

The great etymologist, Mr. Lye, descants on the word *Newfangle* thus: "*Newfangle, novi-*

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tatis studiosus. Chauc. Skinnero etymologia T. Henshaw vehementer arridet, qui dictum putat quasi new Evangells, *i. e. nova Evangelia.* Editor G. Douglas *compositum vult à* new, *novus, et A. S.* ꝼenzan, *capere, apprehendere, corripere, is qui nova captat.*"

There are two etymologies of the word here propounded, but in my opinion neither of them are right. The first, from *new Evangells,* is indeed very ingenious; the word, about the time that the *Gospellers,* or Reformers, began to flourish in this kingdom, being very much used here (Cavendish, Life of Wolsey, p. 109; Nash, p. 20, 51; Oldys, Brit. Libr. p. 249; Troubles at Francfort, p. xxxvii; Strype's Mem. II. p. 59," &c. But there is a most material objection to this original nevertheless, as the word is used in Chaucer long before the Reformation, *viz.* mo. 1770, An. 142; as likewise in an old song in Percy's "Reliques of Antient English Poetry," III. p. 4; and it is observable that Bishop Latymer uses it, not of Gospellers, as the Protestants were termed, but of Papists; see Strpye, Mem. II. p. 24. This etymon, therefore, how plausible soever, must at last be totally discarded. The second etymology is from *new,* and A. S. ꝼenzan, *capere, apprehendere, corripere;* and is what Dr. Johnson also adopts *v.* Fangle, Dr. Skinner *v.* Fangles, and the Editor of Gawin Douglas. But the misfortune here is, that one

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cannot easily get the word *Fangle* in the sense of *Fancy* or *Fashion* from this verb; separate it but from the word *new*, and you will be immediately sensible of this; *viz.* that Fangle can have nothing to do with *capere*, *apprehendere*, &c. I am of opinion, therefore, that Fangle, in the sense of whim or fancy, is a mere cant or arbitrary word. Indeed it is very seldom used but in this compound; Dr. Johnson, however, and Dr. Skinner, seem to admit there is such a word, Johnson, *v. Newfangled*; Skinner, *v. Fangles*; and it actually occurs in Wood (Ath. Oxon. II. col. 456), "A hatred to *Fangles*, and the French fooleries of his time."

XXIII.

Mr. Strype, a gentleman eminent for his care and exactness, seems to insinuate, that the famous Charles Brandon, great favourite of King Henry VIII. had but two wives, as he calls Katharine Willoughby, who survived him, his second wife; see "Memorials Ecclesiastical," pp. 129, 278; but, assuredly, this is a mistake, since she was in fact his fourth wife; see Dugdale, Bar. II. p. 300. Sandford, p. 536. Brooke, p. 212.

XXIV.

Most people are acquainted with the story of the famous William Tell, condemned to shoot an apple from his son's head, and think him in a

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most critical, desperate, and pitiable situation; but when one considers that the bow he was to use was a cross-bow (Blainville, "Travels," I. p. 329), which discharges with far greater certainty than the long-bow, there does not appear to be so much danger in the business as at first may be thought.

XXV.

Belgium was thought to resemble a lion; and I have seen it laid down in a map of that shape: and hence, as I take it, *most* of the provinces took a lion, in some shape or other, and with proper differences, for their arms.

XXVI.

Mr. William Elstob observes, in relation to Sir John Cheke's imperfect dedication of Plutarch's Piece de Superstitione, in MS. in the library of University College, that some sheets of it were lost, and suspects they had been taken out by the Papists; and says, "This might be done upon the first revolt to Popery in Queen Mary's days; but more probably in that of later date, when their celebrated champion *Ob.* got the MS. into his power." Elstob's Letter to Strype, prefixed to his English version of Cheke's Piece in Strype's Life of Cheke; where *Ob.* means Obadiah Walker, the Popish Master of University College in the reign of King James II; for see p. 275.

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XXVII.

One kept the sign of the White-Horse, and broke; whereupon it was said, he kept the White-Horse till he *kick'd* him out of doors.

XXVIII.

The Hackian edition of Erasmus's Colloquies, "accurante Corn. Schrevelio." Lugd. Bat. 1655. 8vo. is very neatly printed; but the editor has not done his duty, having left many passages that require illustration unexplained: thus, in the dialogue between the Abbat and the learned lady, p. 294, the words of the lady, "*Atqui negare non potes, quin magis quadrent clitellæ bovi, quam mitra asino, aut sui,*" contain a stroke of wit which is lost to those who do not know that some abbats were privileged, as we are to suppose this person was, to wear a mitre. So she, p. 295, speaking of learned ladies, says, "*Sunt in Angliâ Moricæ, sunt in Germaniâ Bilibaldicæ et Blaurericæ;*" which also stands in need of explication; by *Moricæ* are meant the daughters of Sir Thomas More. Dr. Jortin has explained it.

XXIX.

Lord Lyttelton's account of the oath of William Rufus, *by St. Luke's face,* is grounded on a letter written by Smart Letheuillier, Esq. to his brother

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Charles, afterwards Bishop of Carlisle; and I imagine may be the true one; *viz.* that he meant to swear by the image at Luca, a city of Italy; and not, as was conjectured in the Gent. Mag, 1754, p. 594, by the head of Christ made by St. Luke. Lord Lyttelton's Life of Henry II.

XXX.

Mr. Oldys, reciting the contents of Gildas's work, gives the 8th article thus: "8. Many holy martyrs; as, Alban of Verolam, with Aaron and Julius of Carlisle, &c." Oldys, Brit. Libr. p. 2; but Aaron and Julius did not suffer at Carlisle.

XXXI.

The French word *ancien* signifies *feu* or *late*, and one would think should be generally known to do so; yet I have known translators from the French mistake it, as in Tournefort's Voyage, II. p. 242. John Ozell had the greatest hand in that translation; see Dedication.

XXXII.

In Camden's "Remains," p. 127, where he is speaking of surnames, it is said, "Names also have been taken of civil honours, dignities, and estate, as *King*, *Duke*, &c. partly for that their ancestors were such, served such, acted such parts, or were Kings of the Beane, Christmas Lords," &c. It is rather puzzling now-a-days to

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know what is meant by King of the Bean. However, there is a passage in Mons. Tournefort's Voyage into the Levant, p. 109, that seems to give some light to it. Speaking of the country festivals in the Archipelago, he says, "the handsomest women never fail to be there; and nothing is so little thought of as the Saint they are celebrating; instead of invoking him, they eat fritters fryed in oil; sometimes, instead of *a bean*, they mix with them a *parat* [a small silver coin], and he whose share it falls to is King of the feast." So that it seems the *bean* was concealed in some such manner in our festivities here; and he to whose lot it fell became the *master of misrule*, the master of the revels, *pro hâc vice*.

XXXIII.

Authors will write *Bosphorus*, as in Tournefort, II. p. 100, whereas the truth must be *Bosporus*.

XXXIV.

The speeches at St. John's College, Cambridge, on 30th January and 29th May were spoken off book; but the orator was allowed a prompter, who sat on a low stool behind him. One began his address, "*Reverende admodum Præfecte, Reverende Præses*," &c. but when he came to his oration, could not recollect the first words, but kept kicking the prompter, who, not imagining he could want his assistance, either took no no-

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tice of his sign, or could not guess what it meant, so there was a long chasm or silence betwixt the address and the oration, and we all stood wondering, *Quid feret hic tanto dignum promissor hiatu?* At last the orator turned his head to the prompter behind, and spoke to him; so he gave him his cue, and he went on afterwards very prosperously and smoothly.

XXXV.

The manor-houses in the midland parts are called *houses*, *halls*, *manors*, and *castles* in case they had the privilege of being kernelled. As to *manor*, there are three at least of that denomination; Sheffield manor in Yorkshire, Worksop manor in Nottinghamshire, and Wingfield manor in Derbyshire. The term is latinized *manerium* by Ingulphus, Joh. Rossus, Dugdale's Monasticon, &c. which consequently signifies both the manor, properly so called, and the manor-house; see Du Fresne. If the Norman word be from the Latin *maneo*, as some think, it is used with singular propriety of the hall or manor-house.

XXXVI.

The idol of Moloch is called a *wooden idol*, in Swinden's Enquiry into the Nature and Place of Hell, p. 471, by the translator of the passage adduced from Dr. Thomas Burnet; whence it appears that by some mistake he read *idolo ligneo* in

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the original; whereas it is plainly *idolo igneo* there, *i. e.* the fiery idol. And, indeed, there is no reason to think the image of Moloch was of *wood.* The Rabbins assure us it was of *brass,* which is most accommodate to the several methods which they imagined were used in sacrificing children to him; for which see Calmet's Dictionary, *v. Moloch.*

XXXVII.

There is a ludicrous Latin epistle written to Sir Hans Sloane, on occasion of his presenting a Norway-owl to the university of Oxford, and printed in the Gentleman's Magazine, 1767, p. 483, with a translation, p. 613. The author of this letter, I am informed by good hands, was Richard Meadowcourt, afterwards Prebendary of Worcester. The same author has left behind him in MS. a Collection of Poetry and Prose, intituled, "Trifles wrote in Youth by R. M." It is in his own neat hand-writing, and in the possession of his niece Mrs. Thomas.

XXXVIII.

In Salmon's New Dispensatory there is a method of making both simple and compound Aqua Vitæ; whence it appears there was a particular liquor so called. But it may be useful to remark, that by Eau de Vie in Pere Lebat, and by Aqua Vitæ in Tavernier, neither of those preparations

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are intended, but Brandy or Rum; see Monthly Review, 1768, vol. XXXVIII. p. 346.

XXXIX.

A Scotch Doctor pretended to have an infallible remedy against death, but on an application of it to a patient he failed of success; upon which he was asked, "Well, Doctor, what are we to do now?" "Why," says he, "we must have recourse, I thin k to a flannel waistcoat."

XL.

In respect of cloaths, as the world judges much by appearance, it is evident that where you are not known, as when in London for example, you should dress up to the top of your station; but in the country, and at home, where you are known to all, you may go as plain as you please, as people make not there your exterior their rule of judgment, but your substantial fortune.

XLI.

All languages are delivered with a tone of voice peculiar to them, which is what we call accent, and is a different thing from quantity: I have no doubt, therefore, but the Greeks used those marks which we call accents very antiently, namely, to express and denote with what modulation of the voice words, or parts of words, were to be uttered. Accents, consequently, relate only to living languages, and can be of little use after a

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language ceases to be spoken, which is the case of the Greek tongue now. This affair seems to be most plain in the Chinese, in which language the word has its sense according to the note it is delivered in. In common discourse we English rise and fall about four notes.

XLII.

The Two Grammatical Essays; 1st, on a Barbarism in the English language, in a Letter to Dr. S. [*i. e.* Dr. Salter, Master of the Charter-house]; 2d, On the usefulness and necessity of Grammatical Knowledge in order to a right interpretation of the Scriptures; printed at London in 1768, 8vo. have for their author the Rev. William Salisbury, once Fellow of St. John's College, Cambridge, and afterwards a worthy Clergyman of Essex.

XLIII.

The first wife of Mr. James Annesley, who claimed to be the son of Lord Altham, and contested with his uncle Richard for the Anglesey estate and title, was the daughter of an innkeeper at Egham or Staines; she died, and left one daughter, who married young; she and her husband, whose name was Wheeler, soon got into the Fleet, but she eloped from him, and lived with another man. His second wife (who was his widow) was sister of . . . . Banks, Esq. and by her Mr. Annesley had a son and daughter, who both died

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young, and the wife was afterwards put into a mad-house.

XLIV.

The person who had the conference with Mr. Wilkes in the King's Bench, in March 1769, related in the Gentleman's Magazine for that month, p. 127, was William Fitzherbert, Esq. Member of Parliament for the Borough of Derby.

XLV.

Four things, it is said, are much to be desired: a good neighbour; a window to every man's heart; that men's tongues and hearts should go together; and an house upon wheels. But the second and third appear to me too much to coincide.

XLVI.

Dr. Hyde strenuously contends, in the "Historia Relig. Vett. Pers." that the Persians never worshiped either the Sun or the element of Fire, but only said their prayers before them to the true God (Hyde, p. 148, *alibi*). It is a most refined distinction, much like that alleged by the Papists in regard of their use of images; and I fear the commonalty understood not the distinction, but were truly *ignicolæ*, as they are said to be by many antient authors. The ordinary Gaures, or Guebres, I doubt are so at this day. The work abounds with antient learning of all kinds; the modern authors are not neglected; but

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it is prolix, and full of repetitions: what is worse, the learned are not convinced by the performance (see Hutchinson's second Dissertation, prefixed to his edition of Χεν. Κύρ. Παιδ. p. xlii.

XLVII.

The humming of bees, wasps, and humble-bees, proceeds, it is thought, from the quick agitation of their wings, which causes an acute sound called by the Antients *stridor alarum;* just as the humming-bird makes the like noise by its wings (see Bancroft's Essay on Nat. Hist. of Guiana). Dr. Brookes observes, that the chirping of the grasshopper is owing to the same cause; unless he means some noise different from *singing* (Brookes, IV. p. 58). But this I cannot believe, because the cricket, a species of the grasshopper, makes the same noise when in a quiescent state, *viz.* in its hole or nest, and even before it has the use of its wings, as it does not fly till it is old and large. The humble-bee ought rather, perhaps, to be called the *bumble-bee,* as it is in some parts, from the deepness of the note, just as the violoncello is called by the vulgar a *bum-bass;* it seems to be the Latin *bombus.*

XLVIII.

The common people will say in the summer-time, *it rains by planets;* by which I suppose they mean *by plats,* in particular places, that is,

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of small extent: otherwise the expression seems to have no meaning.

XLIX.

To be *flushed with victory*, or to be *flushed with success*, is a common expression, used by Mr. Pope, Bishop Atterbury, and many of our best authors. But I take it to be a mere corruption of *to be flesh'd*; a metaphor taken from Falconry; when the hawk is permitted, for her greater encouragement, to taste the quarry? Authors accordingly so applied it a century ago; see Author of "the Government of the Tongue;" Sir John Spelman's "Life of Ælfred," p. 87; Fuller's Worthies, p. 60; Howel's Letters, p. 125.—A species of the Butcher-bird is called a *Flusher* (Pennant, pp. 163, 508): and it seems obvious enough to imagine this name may be also a mistake for *Flesher*, it having so peculiar a way of killing and proceeding with its prey (Pennant, p. 161); but, as this kind has so much red about it, or blossom colour, it may as probably be denominated from thence.

L.

It has been usually observed, and, I apprehend, is a just observation, that if you have drank freely over-night, and find yourself disordered with it, feverish, crop-sick, listless, &c. next day, a moderate resumption of the glass will relieve

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you. This is a remark of some antiquity; for we meet with it in the "Schola Salernitana," c. xv.

"*Si nocturna tibi noceat potatio vini,*
Hoc tu manè bibas iterum, fuerit medicina."

And yet it is difficult, I presume, to account for it.

LI.

The Mulberry-tree, in our climate, is one of the latest in putting out leaf; and it is an observation, that we ought not to change our winter-cloaths for summer-ones till this tree is green; and it is certainly a very safe and prudential one, as a precaution that cannot be too much recommended. The Heralds say this tree is an emblem of Wisdom, in not shooting till the severity of the North-East is over (Guillim, III. c. 7).

LII.

A gentleman purchased a share of a good mine, then flourishing, at a great price; whereupon one said to him, "Sir, you are become *magnus minor*, I hope you will never become *minimus*."

LIII.

When after a great supper, or eating any thing that lies heavy at the stomach, we tumble and toss, and cannot compose ourselves to sleep for hours together; we are apt to complain of it, and indeed such restlessness, which by some is

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called the *fitchets*, is troublesome enough, being attended with anxiety and uneasiness. But the complaint is certainly ill founded, because, in such a state of oppression, which I presume is chiefly owing to wind pent up in the stomach through crudity and indigestion, the frequent turning and moving of the body is exceedingly useful; the contents of the stomach being thereby perpetually stirred and mixed, whereby the wind is expelled, and the concoction facilitated; and probably without such agitation our victuals would be much longer in passing the stomach.

LIV.

Poultry will eat sugar greedily, and it will make them fat; hence Martial:

"*Pascitur et* dulci *facilis Gallina* farinæ."

LV.

"*Ter tria sunt septem, septem sex, sex tria tantùm,*
Et bene si numeres bis duo sex faciunt."

The above is a griphus or ænigma adduced by Tollius in his edition of Ausonius, p. 451, and alludes to the number of letters; thus, *ter tria*, make seven letters; *septem* has six letters; *sex* three only; and *duo* taken twice produces six; so that *literæ* is the word understood.

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LVI.

The Saxons seldom latinized their names, not even on their coins, where the style seemed to require it; but as to foreign names, they generally retained them in their Latin forms, as Augustinus, Gregorius, &c. See the Saxon Chronicle, *passim.*

LVII.

That part of Sir William Dugdale's Baronage which relates to the Earls before the Conquest is greatly deficient, by reason that this learned and industrious author had not recourse to the Saxon Chronicle.

LVIII.

John Leland, in his "New Year's Gift," (see Weever's Fun. Mon. p. 690,) speaks of his learned Briton's being skilled in the *four tongues*, by which he means English, Latin, Greek, and Hebrew. So Meric Casaubon proposed writing *de quatuor linguis*, though he has only printed, and perhaps only finished his essays upon two of them, the Hebrew and the English or Saxon.

LIX.

The nameless author of the Life of Dr. White Kennett, Bishop of Peterborough, London, 1730, 8vo, was Mr. William Newton, curate of Wingham in Kent. Mr. Newton had been brought

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up to business, and was, as I take it, a silversmith at Maidstone; but having always a serious turn, and being much disposed to reading, Bishop Kennett was the director and encourager of his studies, and by his advice, assistance, and recommendation to an eminent and learned Prelate, as he tells us in his preface, he was admitted into orders. This Mr. Newton was concerned in the Bangorian controversy, and wrote a pamphlet or two on the Bishop's side of the question; and the Bishop, but many years afterwards, gave him a living in the diocese of Winchester. He was author also of "An Essay against unnecessary curiosity in matters of Religion, applied particularly to the doctrine of the blessed Trinity." Also of a "Sermon preached in the parish-church of Wingham, July 2, 1727, occasioned by the death of his late Majesty king George;" and of the Antiquities of Maidstone. He proposed a second volume of the affairs of Bishop Kennett; see the postscript. And, indeed, something further seems to be necessary, as he says nothing of the Bishop's marriage, which, as I remember, was not very happy, nor of his issue. He observes, p. 31, that on Kennett's preaching before the House of Commons, Jan. 30, 1705, he had the thanks of the House, and was desired to print his sermon, as if he was not aware that this was customary. So, p. 211, speaking of his sermon preached before the Lords Jan. 30, 1719, he remarks, as

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weakly, that in the order of the House for thanks to the preacher, it is called *an excellent sermon.* By *Poor Abel,* p. 96, is meant *Abel Bayer,* who in 1711 printed the *Post Boy.*

LX.

Rapin, I. p. 61, seems to doubt of King Ina's getting the *Romescot* settled by the General Assembly, or Parliament of Wessex; after which he returned to Rome, and took upon him the Monkish habit. He doubts, I say, of the first fact; but Ina was certainly twice at Rome; and upon his latter journey took the Frock (Malmesb. de Antiq. Glaston. Eccl. p. 312).

LXI.

The substance of Dr. Pettingal's Dissertation on the Original of the Equestrian figure of St. George may be found in Browne's "Vulgar Errors," where the learned author supposes it to be all emblematical.

LXII.

Alexander Stopford Catcott, of St. John Baptist's College, Oxon. took the degree of LL. B. March 6, 1717, and December 10, 1714, he finished "The Poem of Musæus on the Loves of Hero and Leander paraphrased in English heroic verse;" to which the Epistle Dedicatory is to the Right Honourable the Lady Mary Mountague. The

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copy, very neatly written, for I apprehend it was never printed, was in 1770 in the possession of Mr. Jollis, Schoolmaster.

It begins:

Sing, Muse, of hidden Love the conscious flame,
Nocturnal joys, and secret bliss proclaim:
Sing the bold youth who nightly swam to prove
The distant pleasures of a foreign Love,
Fair Hero's marriage and conceal'd delight,
Unseen by morn, and wrapt in shades of night.

There are 658 verses; and it concludes,

Thus for Leander dead fair Hero died,
Nor could the sea nor Death himself divide
Th' unhappy Bridegroom from his faithful Bride.

LXIII.

That fine song,

"'Twas when the seas were roaring," &c.

ends thus:

"When o'er the white-waves stooping
His floating corpse she spy'd,
Then, like a lily drooping,
She bow'd her head, and died—"

which is borrowed from the Greek poem on Hero and Leander; but is, I think, an improvement upon it. Hero, in her passion of grief, cast herself from the tower; but the damsel here does not destroy herself, but, overcome with excess of grief, is, as it were, suffocated with it.

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LXIV.

The Sibyl in Virgil, Æneid. VI. 667, addresses Musæus, the antient Greek poet, not merely because he was older than Homer, but because he was ἑποποιὸς, a writer of heroic verse.

LXV.

Dr. Stukeley stiles himself *Chyndonax* in his address to the Princess of Wales, whom he calls the Archdruidess; (see p. 230). The name was not of his own invention, but taken from an inscription which formerly made a great noise in the world, and supposed to be found near the city of Dijon; Montfaucon, II. p. 278.

LXVI.

It was a singular fancy in the person that first observed it; but these words at the head of a map of the world, *Nova totius terrarum orbis tabula*, make an hexameter when read backwards; and as good an one as many a Monkish verse.

"*Abulat sibro murarret suitot avon.*"

LXVII.

The Editor of a "Projecte, conteyning the State, Order, and Manner of Governmente of the University of Cambridge: as now it is to be seene in the three and fortieth yeare of the raigne of our Soveraigne Lady Queene Elizabeth." Cambridge,

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1769, 4to, was Michael Lort, B. D. Fellow of Trinity College, and Greek Professor.

LXVIII.

Dr. Delany, who is supposed to be author of the Reflections upon Polygamy, represents the Appian way as possibly irrecoverably flooded in the reign of Mauritius, p. 184; which was not the case, as remains of it are now to be seen; Blainville, III. pp. 214, 218, 221.

LXIX.

The same author supposes the heaps of stones found in the woods of Denmark to be the effects of the clearing of the grounds in cultivation, p. 185; but, surely, they are rather *kairns*, or piles collected for memorials of the dead.

LXX.

The Author of "Anecdotes relating to the Antiquity and Progress of Horse-races for above 2000 years;" Lond. 1769; a small pamphlet in 8vo, is Dr. John Burton of York; as I have it from himself.

LXXI.

Sir John Wynne's house was called *Gwedir*; and this word "is said to signify *glass*; and this was probably the first house in those parts which had glazed windows," Wynne's Gwedir, p. 2. Is not *gwedir* a corruption of Latin *vitrum*? It is

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not a British word, as not occurring in Richard's Dictionary.

LXXII.

When the French adopt and write our English words, they turn them into perfect *ænigmas*. This is owing principally to the difference of pronunciation; hence *Ridingcoat* is with them *Redingott; Bowlingreen, Bullingrin; My Lord* is made into one word *Milord;* and, moreover, converted into a gentile noun, a *Milord* signifying an Englishman, as a *Monsieur* does a Frenchman. It is thought the French *Boulevart* is from the English *Bulwark*, or German *Bolwerk*. (Menage, Origines de la Langue Franc." in v. and see Mr. Gough's Anecdotes of British Topogr. p. 29, *seq.* on this subject.) [See also a former observation to this effect in p. 331.]

LXXIII.

Richard Gough, Esq. Member of the Society of Antiquaries, London, is author of the Introduction to the Society's volume, intituled, "Archæologia;" and the same learned writer published, without his name, that useful book, "Anecdotes of British Topography," Lond. 1763, 4to, at which time he was not more than thirty-four years of age.

LXXIV.

The Vicar of . . . . . was very unwilling to permit any stranger to preach for him; and did absolutely, on occasion, refuse his pulpit to one

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he was not acquainted with. He said, "If the gentleman preaches better than I, my parishioners may not relish me so well afterwards; and if worse, he is not fit to preach at all." However, the Vicar is so far to be commended, that he was always prepared for the duty of the pulpit, and did not hunt for exchanges, as many do.

LXXV.

Archbishop Parker, speaking of Archbishop Theobald, says, "*Cujus etiam originis et institutionis ignota est historia.*" But Fitz-Stephen tells us, p. 11, edit. Sparke, "*Præfatus Gilbertus [Pater Thomæ Becket] cum domino Archiprœsule de propinquitate et genere loquebatur; ut ille ortu Normannus, et circa Tierici villam de equestri ordine, natu vicinus.*

LXXVI.

Mr. Drake, in Eboracum, p. 421, represents Roger of Bishop's-bridge Archbishop of York, as promoted by Robert Dean of York and Osbert the Archdeacon; whereas Stephanides expressly says, p. 11, that he owed his promotion to Theobald Archbishop of Canterbury, in whose family he had lived.

LXXVII.

Fitz-Stephen says, it is the privilege of the Lord High-Chancellor of England: *Ut Capella Regis*

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in ipsius sit dispositione et cura; vide p. 13; but this must be when the Chancellors were Ecclesiastics, as they were formerly.

LXXVIII.

What Fitz-Stephen, p. 15, relates of Becket, when Lord Chancellor, having youths, both foreign and domestick, educated in his family, corresponds with what Cavendish relates of his patron Cardinal Wolsey.

LXXIX.

On September 23, 1731, about nine in the evening, I saw a luminous entire half circle from S. E. to N. W. and almost vertical; it seemed not to move in situation, but grew fainter and fainter till it was quite withdrawn: from the time I was called out to see it, it might last fifteen minutes; but how long it had been there before I cannot say.

LXXX.

Maimbourg, Hist. des Croisades, tom. III. p. 268, mentions, amongst those that were at Damieta in 1218, "*Le Prince Oliver, fils de Henri III. Roy d'Angleterre;*" but King Henry was then but a youth himself; so that he must mean Oliver natural son of King John, base-brother of Henry III. concerning whom see Sandford, p. 87.

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LXXXI.

Pontefract, so they commonly write the name of this town, from an accident falsely said to have happened at this place; Drake, Ebor. p. 418; but the truth is *Pontfrete*, as Mr. Drake always writes it. He says, l. c. "But Pontefract, or rather the Norman Pontfrete, took its name from a different occasion, as I could shew, were it to my purpose in this place to do it." I presume he means from the building the bridge at that place, where, before there was a ferry, as Pontfrete, qu. *Pons ad fretum*, answers exactly to Ferry-bridge, or *Bridge at the Ferry*, you are to suppose; there was no hamlet then, or houses, at the bridge, as now: but that Pontfrete was the place of habitation next to the bridge.

LXXXII.

Oversights will occur in most authors; certainly however, in such an hasty writer as Dr. Thomas Fuller, who, in the Worthies, Kent, p. 78, says, "Had [Theodor Ivanowich] cut off this embassador's head, he [the embassador] and his friends might have sought their own amends; but the question is, where would he [the embassador] have found it?" Certainly, the dead embassador could neither have sought nor found it. This though is supposed to be a posthumous work, so that we should not be too rigorous in censuring it.

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LXXXIII.

Macrobius is no good author to follow in point of Latinity, partly on account of his modernity, and partly of his foreign extraction; for which reason the apologizes himself for his language, p. 132. Indeed, as he does not name his country, there is some doubt whence he was; Fabric. B. L. I. p. 620. But, for my part, I cannot but deem him a Greek: observe, 1st, his name, Ambrosius-Aurelius-Theodosius Macrobius; 2ndly, his intimate acquaintance with Greek literature, so apparent throughout his works; and, 3dly, that p. 131, he proposes to give his son only what he had read, "*in diversis seu Græcis, seu Romanæ Linguæ voluminibus.*" Surely, had he been born elsewhere, he would have mentioned the authors of that country also. It is a question too whether he was a Christian or not; Fabric. ibid. but the whole strain and turn of his works evince him to have been a Pagan; and Fabricius himself inclines to this opinion.

LXXXIV.

Matthew Duane used to say, when he gave five guineas extraordinary for a rare and valuable coin, he could get five guineas *at any time*, but could not *every day* meet with such a curiosity. This is a good hint to gentlemen of fortune, collectors of medals, or of scarce books, to be alert, and not to let slip a favourable opportunity.

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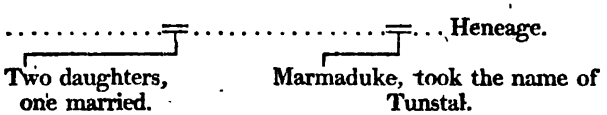
LXXXV.

The author of "La Science des Medailles," 2 tomes, Paris, 1715, a new edition improved, is father Jobert. Fabric. Biblogr. Antiquar. p. 519 (Mr. Thoresby's Museum, p. 276). We have an English version by an anonymous hand, in 1697, 8vo, made from the first edition, the author of which was Roger Gale, Esq. (Thoresby, l. c.) Another edition, 2 vol. Paris, 1739, enriched with commentaries of some learned Frenchmen.

LXXXVI.

Constable, of Burton-Constable, in East Riding, co. Ebor.



Marmaduke was author of "Ornithologia Britannica, seu Avium omnium Britannicarum tam terrestrium quam aquaticarum catalogus, sermone Latino Anglico et Gallico redditus: cui subjicitur appendix, Aves alienigenas, in Angliam advenientes, complectens." Lond. 1771, in two large leaves, which he was pleased to give to his friends. This work is not a translation, though the word *redditus* seems to imply that; but is compiled chiefly from Mr. Thomas Pennant's British Zoology, a work he often cites. The ambiguity would be avoided by saying, *earum nomina sermone*

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Latino, Anglico et Gallico exhibens. He gives, as an head-piece, a good print of the *Cinclus*, or Water-Ouzel.

LXXXVII.

The motto of the family of Onslow is, "*Festina lente*," a literal translation of the name, and answering to the Greek of Augustus, σπεῦδε βραδέως, in Macrobius, VI. c. 8; where that of Virgil, *maturate fugam*, is so finely explained by Servius the Interlocutor, as signifying *retire gradually*; and see Servius ad Æn. I. 141.

LXXXVIII.

It generally rains with us at the Solstice; for which there is a good natural cause, from the vapour which the Sun, in those long days, exhales from the ambient sea. This rain, so seasonable, will of course produce plenty, according to that of Virgil, Georg. I. 100:

Humida Solstitia, atque hyemes orate serenas
Agricolæ.

The Commentators, however, understand it of the *whole Summer*; but, be that as it will, the solstitial rains are here in England extremely beneficial.

LXXXIX.

Mrs. Mary Masters, who died in June 1771, was daughter of a petty schoolmaster of Norwich.

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Her father, as she told me, for she lived in my house almost two years, was greatly averse to her learning Latin, and indeed she was not very literate, but had a vast memory, with a good ear; so that her poetry is in general easy and smooth. Her works consist of two volumes, 8vo. The first was published in 1733, and the latter in 1755. She was of a cheerful disposition, and a good companion; was a sincere, conscientious, good woman. Her circumstances were but strait, so that she was compelled to depend much upon her friends, but was liberal and generous, according to her ability. She came to Whittington in 1755, and left it April 1757, when, as I judge, she might be about 63 years of age.

XC.

The noble Cabinet of the Earl of Pembroke was published in 1746, in a thick quarto, containing 308 copper plates, under the title of "Numismata antiqua in tres partes divisa; collegit olim, et æri incidi vivens curavit, Thomas Pembrochiæ et Montis Gomerici Comes." It is a naked work, without a syllable of letter-pres; however, it was a noble present to the Publick; his Lordship, the son of the above Earl, giving the perquisites of the publication to his Gentleman, as I have heard, for whose benefit the copies were disposed of at £1. 11*s.* 6*d.*; but now [1770] they are sold commonly at three guineas. The credit and value

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of this performance depends very much on the ability and accuracy of the Antiquary employed in it. However, I cannot say the coins are well disposed; there are two many titles, which breeds confusion, and makes it difficult to consult; certainly it would have been better to have placed all the coins together that belong to one Prince, as is usually done, and, at the end, to have made a copious index in respect of reverses and their subjects. The late Mr. Joseph Ames, Secretary to the Society of Antiquaries and F. R. S. compiled an Index to the book, which he distributed as presents amongst his friends; but it does not in the least remedy the evil complained of above. The Pembrokian Cabinet was lodged in the Bank afterwards, and I presume is there at present; so that when Mr. Clarke of Buxted, Dr. Jeremiah Milles Dean of Exeter, and myself, wanted to know the weight of that famous gold coin of Vigmund, part IV. tab. 23, we were not able to procure it. A judicious critical Commentary on these plates would be a performance highly acceptable to the learned world. So Mr. Wise, in Præf. p. xiii. concerning his book, "*Finito Catalogo Commentarium adjungere visum est, sine quo is parùm utilis esset Tyronibus.*"

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XCI.

I cannot approve of the word *suspicious* when applied to *things* in the sense of *liable to suspicion*, though it be used sometimes by authors to that effect; because it is so commonly predicted of persons, and has in that case an active and not a passive sense. Mr. Gay, indeed, in the Beggar's Opera, uses *desirous* for *desirable*, much in the same way; but it is doubtless an impropriety, to which he was drawn by the rhyme; for *desirous*, expressing an affection of the mind, is only applicable to persons, and not to things. It is true, adjectives terminating in *ous* are sometimes used of objects or things; as *beauteous*, *calamitous*, *disastrous*, and the like; but then they have not an active meaning also, as *suspicious* and *desirous* have. Why should we not say *suspicible* of a suspected object?

XCII.

The "Historia Cancellariatûs Guil. Laud Archiep. Cant. Lond. 1700," fol. cited by Mr. Wise, in "Præf. ad Numm. Bodl. Catalog." p. viii. is no other than Laud's Letters, published that year by Henry Wharton.

XCIII.

Dr. Shaw calls the Papases, or Presbyters, of the monastery of St. Catharine at Mount Sinai

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Kalories; Travels, pp. 330, 351. Others write the word *Caloyer*; Churchill, Collect. IV. p. 38; Tournefort, Voy. I. pp. 121, 145, 160. The Doctor derives the term from Καλογέρος, *i. e. a good old man*; referring to Tournefort, p. 121. The word occurs indeed there, but without any etymon. I should rather deduce it from Καλλιεργος, whence Zacharias Calliergus (Fabric. B. G. VII. p. 48, and X. 19) had his name; and give it the sense of *Vir bonus*, or *operum bonorum artifex*.

XCIV.

One cannot approve of the word *wilderness*, as the translation of *desertum*, it importing rather *sylva*, a forest, a planted or woody country, directly contrary to the sense and meaning of *desertum*. Many, again, to distinguish the word désert from desért, the *bellaria*, or the last service of an entertainment, will write *desart*, which one cannot approve, as the Latin is *desertum*, and the sense of the two words is generally sufficiently differenced by the context, and always by the accent in pronunciation.

XCV.

It seems to have been a common notion that the race of mankind gradually diminishes in stature; hence Virgil reckons that posterity would behold with admiration the huge bones of those

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Romans who fell in the civil wars when afterwards they should accidentally be discovered:

"*Grandiaque effossis mirabitur ossa sepulchris.*"

A notion which naturally led the Antients to imagine that the first men had been giants in respect of us; or at least that there had been formerly giants in the world.

XCVI.

Birds that migrate usually flock together before they take their flight: hence Bochart observes, that the *Grus*, or Crane, being a bird of passage, the Latin word *congruo* comes from *their* assembling themselves together. We are all witnesses of *Swallows* and *Fieldfares* collecting themselves in a body before their departure. The birds come in the same manner in numbers to us. The Woodcocks appear all at once; and in the year 1775, the season of their approach being very windy and tempestuous, so that they could not make the land, many hundreds of them fell into the sea, and were drowned; and were floated on shore by the tide on the Scarborough coast.

XCVII.

The question is, Why a horse-shoe should be nailed on the threshold against witchcraft? Now I find among the *Bullæ* in Montfaucon, which were intended as preservatives against fascination, one in the form of an horse-shoe.

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XCVIII.

It was said in a pasquinade, respecting the great and noble family of Barberini, "*Quod non fecerunt Barbari, fecerunt Barberini,*" on occasion of Urban VIII. who was of the family, taking the Corinthian brass from the Pantheon, and making an altar with it; Rycaut, Contin. of Platina, p. 277; and this has raised a cruel and unjust prejudice in people's minds against this family; as the Barberini were certainly great patrons of learning and learned men; Montf. VII. p. 472; Rycaut, l. c. pp. 272, 273, 292; Fabricii Præfat. ad Leon. Allatii Apes Urbanæ; and Leo himself in Consilio de opere.

XCIX.

Mr. Lewis observes (Life of William Caxton, p. 33), that King John lost his crown, along with his baggage, when he crossed the *washes* in his way from Norfolk into Lincolnshire; and therefore he thinks it an impropriety, that in the cut in Fox's "Acts and Monuments," the King should have his crown on when he was at Swineshead-abbey. Now I apprehend it is not true that the crown was then lost, as no author mentions that particular; and that it is probable John had not his crown with him. And though in the account given by Thomas Wikes of the proceedings at Gloucester, his son Henry III. is crowned with a

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garland, instead of the real crown; this, I presume, happened, not because the crown was lost, but because it was at the Tower of London, which was then in the possession of Lewis the Dauphine. But, be this as it will, there is no impropriety in John's wearing a crown in the cut, that being a necessary *insigne* to shew the person of the King; and so on his tomb at Worcester, as engraved in Sandford ("Geneolog. History of England") he lies with his crown on: so, again, John is said to have given his own sword to the town of Lynn (Rapin, I. p. 279); and yet on the monument he is represented with his sword.

C.

The Spiritual Lords prefix their Christian names to their titles, or sees; and the Temporal Lords formerly did the same: thus Richard *the great Earl of Cork*, in his MSS. writes *Ri. Corke*. When the custom was left off by the Lay Lords, I cannot say. It might as well have been continued, because, in some cases, it may contribute to ascertain the person, by distinguishing a father from son, or *vice versâ*.

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CENTURIA DECIMA.

I.

I HAVE heard in conversation, and seen it written (Gent. Mag. 1785, p. 760):

—— *aliquando bonus dormitat Homerus,*

as if it was part of a line in Horace. But now the verse in the author is,

Indignor; quandoque bonus dormitat Homerus.

This, in effect, is much the same thing as implying that the poet sometimes nodded. The error, therefore, and the only error is, in citing the above, *aliquando,* &c. as the literal or express words of Horace.

II.

" *Philippe II. (Roi d'Espagne) etoit petit. On a eu occasion de remarquer que les passions concentrée, personelles et violentes logent de preférence chez les hommes de petite stature : en general ils sont plus méchans; les petits êtres ont plus de passions vicieuses que les autres.*" This is the observation of the author of the drama of Philippe II. p. lxv. bold, and very disputable. I do not understand his *passions concentrées.*

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III.

Mabillon thinks the *Breviary* was so called from the abbreviations, like short-hand, used therein; Farneworth, Life of Sixtus V. p. ii; but quære, as such abbreviations were then so generally in all books, I should rather think it denominated so from its being a short abstract of the Romish devotions.

IV.

Bishops and Curates; Common Prayer Book. It would be better to say *Bishops and Clergy*; for though *Curè* in French, and *Curato* in Italian, signify a Rector or Vicar of a Church, *Curate* has not that sense with us.

V.

Con, in the abbreviation of *tion*, in MSS. of Queen Elizabeth's time, and since, as *mention*, *excommunication*, &c. seems to have arisen from the similitude of *c* and *t*; those letters being then written in such manner as not easily to be distinguished.

VI.

—— "*neque ille*
Aut doluit miserans inopem, aut invidit habenti."
VIRG. Geor. II. 498.

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The former part of this alternative, Ruæus will tell you, was according to the doctrine of the Stoics, who have usually been reckoned the best sect of all the antient Philosophers. But surely it is a most horrible notion, diametrically opposite to the whole spirit and temper of the Gospel; and yet the Poet makes it constitute a part of the felicity of his envied countryman:

—— "*Deos qui novit agrestes.*"

These Stoics, prepossessed with maxims so inhumane, must certainly be subjects very ill prepared for the reception of a religion so fraught with tenderness as the Christian was towards the poor and needy, the distressed and miserable.

VII.

One may justly wonder that Virgil, in enumerating the pleasures of a country life, should omit the mention of the singing of birds. He speaks of streams, of groves, of grottos, the lowing of oxen, &c. but takes no notice of the feathered choir, which affords so much delight to us, and is always specified by our Poets whenever they mean to describe the charms of a rural scene; see Georg. II. *in fine.* Horace, indeed, Epod. II. just insinuates:

"*Queruntur in sylvis aves.*"

And see Canticles ii. 12. Nor does Virgil

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insinuate any thing concerning hunting, fishing, or hawking, except in the brief expression of *lustra ferarum*; though Horace does.

VIII.

That the word *Tyrannus* was antiently used in a good sense has been observed by many; but why do we say *Tyrant* in the present and bad signification of it? Mer. Casaubon, in his translation of M. Aur. Antoninus, writes *Tyran*, and so do the French. The same M. Casaubon writes *phancy*; which, notwithstanding the Italian orthography, one cannot disapprove; and yet, methinks, *phant'sy* would be better.

IX.

The cold or heat of countries does not altogether depend upon latitude. In hot climates they have often sea-breezes; and on the contrary in Nova Scotia, which is nearly in the latitude of Spain, there is severe cold for three months.

X.

Advowsons go now very high; but patronage formerly was esteemed of small value, the patrons then giving their benefices away freely, and none ever sold. Thus Sir Francis Leake, who died 22 Elizabeth, had five messuages, two hundred acres of arable land, three hundred of pasture, forty of gorse, forty of moor, at Tibshelf, in

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Derbyshire, with the advowson of the church there; and yet the whole was only estimated at £3. *per annum.* In another place, the advowson of . . . . . is said to be worth *nil.*

XI.

Posthumous, used of a child born after the death of the father, and very expressive, from *post* and *humus*. The Latin word *postumus*, without *h*, and as the name of the Roman Emperor, is written on the coins, is of somewhat different original, being merely the superlative of *post*; thus, *post, posterior, postumus*, or *postimus*; *v. omnino* Claud. Dausquius.

XII.

Wonder at nothing; man is running mad every day; God is a wonder; Nature is a wonder; and man is a wonder himself.

XIII.

It is a very difficult thing to write a good book; for as an ignorant man, on the one hand, cannot write well on his subject; it is very hard for a man that knows his subject well to do it: it is as hard for him to descend to the plain and trite things which are to be laid down, and to write for the ignorant, as for the unskilful man to write for the learned, and *vice versâ*; besides the diffi-

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culty of perspicuity of expression which belongs to both.

XIV.

Consolidation, or the union of divers places in the person of one man, is a great obstacle to justice and equity; as in the case of Officials of Archdeacons and of Commissaries, Chancellor of the Exchequer and Lord of the Treasury.

XV.

A dog's nose is insensible of cold; for, otherwise, as cold takes away the smell, in cold weather the coldness of the ground, and especially the dew on the grass, would spoil his nose, and yet it is as good then as at any other time. I take it, that heat hurts his smell more than cold; and that it is for this reason that a dog's nose is always cold, and that that moisture always upon it is given him for that reason; for when one is cold, one is least sensible of cold; but then one is most sensible of heat, and heat shall even cause pain.

XVI.

Ordinarius, as *Professor Ordinarius*, not to be expressed in our language. *Lecturæ Ordinariæ* are, by Mr. Wood (Hist. Antiq. lib. II. p. 31), distinguished from *Cathedrales*, or such as a Professor reads; and mean Lectures which candidates read for their degrees. These they would call at Cambridge *Course Lectures*, for

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there they say *Course Acts*; and this will help us to find the sense of the word, which therefore must mean *of course*.

XVII.

You shall not see a sailor without a good large pair of silver buckles, though what he has about him else be altogether mean: the reason they give for it is, that in case of shipwreck they have something with them whereof to make money.

XVIII.

Soaking in bed after free drinking over night, is as good a thing as any I know of: it is not because a man perspires more in bed than when he is up; for Gorter, I think, says the contrary; but because the circumambient air, when a man is so hot within, is very sensible to him, and, as every one knows, makes him chill, and liable to colds, and may stop at length the perspiration, and so, I presume, occasion death.

XIX.

People seem to envy Clergymen their station, and seem to grudge that they are to be treated like Gentlemen. They should consider that many of them would be Gentlemen otherwise; and that many, again, should they put those fortunes expended in their education to trade, would by that

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means be Gentlemen by that time they grew towards thirty; and, lastly, that many of even those brought up by mere charity, being men of parts, for otherwise one must think they would never be sent upon this footing to the University, would soon make their ways into the world, and become Gentlemen. But education, in other cases, makes us Gentlemen. An Officer is a Gentleman by being an Officer; so a Counsellor; a Physician. So others by birth, Lords, Dukes, &c. And even this last one must allow to be a parallel case. How many of the Nobility are far from being truly *Gentlemen* in every respect!

XX.

One often hears people saying, that it is not wholesome to lie with one's head and face quite covered in bed: perhaps very justly; for the experiments of the air-pump shew, that the air often respired becomes at last quite unfit for respiration, poisonous, even so that the animal will die: so that the less you approach to this, the freer passage there is for the air at all times, the more wholesome it is; from whence it follows, that it must be bad, not only to sleep quite covered over, but also half-covered, or so that any part of the expired air returns with the fresh air inspired (which must happen when the mouth is not perfectly free, or breathes against any part of the clothes). From hence too it follows, that the more

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open your bed is, the better—and your room; that neither the curtains be drawn, nor every cranny stopped.

XXI.

If light weakens and prejudices the eyes, then a less quantity of it will damage in a less degree. Again, if light does prejudice, then it does so most when the eye is the most wearied, has been long exercised already; and from both these it follows, that in time of sleep, the eyes should be covered by the night-cap, for the eye-lids will certainly admit a small portion of light to the retina; and that it is best to have no light at all in one's sleeping room: and this may be one reason why it is bad to sleep in the day-time. But further too, sleep is in all likelihood as well designed to relieve the eyes as the body: and this, I think, follows from our winking every moment; if so, the less light upon them in the night-time, the more relief; the better the end is answered.

XXII.

Why do we call it *e* diphthong, and *o* diphthong, so that the former takes its name from the subsequent vowel, and the latter from the preceding? I suppose it is because *æ* is pronounced as *a* in *same;* and so this *a* being very like *e*, we are at last got to call it *e*; and from hence it follows, that we formerly pronounced *a* very open,

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as the French do, for you must suppose a difference betwixt *a* and *ae*, that is, the first was *a* open, and the latter *a* in *same*.

XXIII.

Why do we punish by law Adultery in women, and not in men? It is certain that in Pope Innocent's Decrees they are made equal crimes; see Vade Mecum, vol. II. p. 295. Now the woman is in subjection to the man; and so their crimes are not equal: and it is plain by the decree abovementioned that they were not esteemed equal antiently: and so by law, a woman that kills her husband is to be punished in a severer manner than a husband that kills his wife: and if a man and a woman be taken in fornication, the laws punish the one, and not the other, though it is hard to find a reason for this. If it should be said here, that if a man steal an heiress the law takes cognizance of him, but if a woman steal an heir she goes free; I answer, that it cannot be otherwise, for that would suppose that the woman courted the man.

XXIV.

Seeing is believing: this old saying is taken to task by those who write upon Faith; it cannot be so, say they, because seeing is directly opposed to believing: "Faith is the substance of things hoped for, the evidence of things not

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seen." But the proverb, or adage, never meant to say that sight and belief were the same; but that the seeing of a thing is convincing, that when one *sees* a thing, one must be convinced of the truth of it, and *believe* the truth of it; and in this sense, *seeing* is in the highest sense *believing*: in short, *seeing* here is not made to be the cause of *believing*, in a philosophical strict way, but that it is as good, and equal to, or as convincing as *believing*. See Trapp on the Trinity, p. 329, so understanding it; but see him, p. 330, directly thwarting it. But especially see John xx. 29, for my sense.

XXV.

A woman is not allowed to appeal but in case of the death of her husband; so says the Law; and as I think *Magna Charta* particularly. What can be the reason of this? I can devise no other but what the Poet says:

——"*quippe minuti*
Semper, et infirmi est animi exiguique voluptas
Ultio: continuo sic collige, quod vindictâ
Nemo magis gaudet, quàm fœmina ——

XXVI.

Dr. Fuller wrote his two volumes, "Introductio ad Prudentiam," and "Ad Sapientiam," for the use of his son: an unkind act of a most

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affectionate father! What could he do worse for his son than to introduce him into the world with all that parade to turn the eyes of all mankind upon him; and, in short, so to raise every one's expectations concerning him, that unless he proves a most incomparable person, he must disappoint them, and appear little?

XXVII.

When one rides through a city in the night illumined with lamps, one becomes sensible of the great service the Moon is to us in this respect; that were these lamps ten times as frequent, yet their light would not equal that which an whole hemisphere enjoys from the Moon.

XXVIII.

That swooning which happens upon bleeding is usually ascribed to the turn of the blood. But what is the turn of the blood? Does not the blood keep running towards the heart all the while? To be sure. And does not the swooning many times happen before the untying of the fillet? It is the head that is affected; the quantity of blood there being lessened, and, as it were, a vacuity left there, produces this *deliquium*.

XXIX.

Imposthume—we seem not to have a more barbarous word in our whole language than this; the

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French write it *apostheme*; something nearer the truth, for the Latin and Greek word is ἀπόστημα; v. Fabri Thesaurum, in voce.

XXX.

"*Mens cujusque is est quisque*," is wrote over Pepys's Library at Magdalen College, Cambridge. It is taken from Cicero, Somnium Scipionis, and puzzles many people to construe it; the key is, *mens cujusque* is that *quisque*, the mind is the man, according to Socrates; see Lamb. Bos, Observ. p. 63.

— *Laudat diversa sequentes.*

It is in life, as in riding. When there are variety of tracks, one always thinks any of them better than that one is in; but, upon trial, they are all equally bad.

XXXI.

What a satisfaction it is to a man just to nick a thing, to save it by a minute, so that a trifle later would have produced a miscarriage. Judge therefore what a torment it must be to reflect upon an irreversible opportunity once lost: I need give no instances; every one can recollect but too many.

XXXII.

The omission of a proper term, or a punctilious fault and behaviour, shall contract the ill esteem of mankind sooner than a mistake about a matter

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of ten times the importance. What can be the cause of this? Not the nature of things; but the inconsideration of the majority of mankind, and their want of judgement—an hard case upon scholars and men of superior parts and sense; for these are they that trouble themselves least about those insignificant trifles.

XXXIII.

"*Magni Caroli præcursor*," the inscription on Archbishop Laud's medal, seemingly an allusion to John Baptist and our Saviour. Now it is certain that the whole service runs in this strain; and that several versicles are pitched upon that relate to the Messiah; and the xxviith of St. Matthew is the second lesson in the morning; [to say that the lesson is the ordinary lesson for the day, is saying nothing; for though that be true, yet it is specially appointed in the office for the 30th of January.] And this is carrying the matter too far; they had better have conceived that form which comes instead of *Venite Exultemus* in their own words, than have confined themselves to the words of Scripture; so as to give offence to some people.

XXXIV.

One should set a private mark upon one's Stories as Clergymen do upon their Sermons; told at such a time, in such a place; and at such a time in

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such a place; that the same may never be brought over again in the same company, at least but at proper distances of time; for of all things stories repeatedly told are the most troublesome and disgusting.

XXXV.

The following Epitaph on a beautiful brother and sister, from "Camden's Remains," p. 413, edit. 1637, has been much admired, and not undeservedly:

Lumine Acon dextro caruit, Leonilla sinistro,
At potuit formâ vincere uterque Deos:
Parva puer, lumen quod habes concede sorori,
Sic tu cæcus *Amor*, sic erit illa *Venus*.

The conceit of this is very pretty, but the conduct bad; for in the second line, *vincere deos*, more is said than in the last. I would correct that second line thus:

At formâ possunt æquiparare Deos.

But again, Venus is the mother, and Love the son; whereas these two are brother and sister; read therefore *concede parenti*, and so I believe it is commonly read.

XXXVI.

Gildas is a Declaimer and a Preacher—"*Hebilis Sermo*," says Bede, I. 22. Athelwerd, a sad writer both in his subject and stile: Malmesbury gives him much such a character in Præf. But Ingulphus, excusing the faults o his time, Credu-

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lity and Vehemence against the Seculars, is really a good writer, pleasant and accurate.

XXXVII.

Viz. that is, to wit, is the abbreviation of *videlicet*; but how it comes to pass that *viz.* should stand for *videlicet* is hard to say; but *scz.* is for *scilicet* in Athelwerd and Ingulphus, Sir Henry Savil's edition.

XXXVIII.

The English, say they, are led, like the other Northern countries, to drinking, by the coldness of their clime. This I cannot think to be altogether the cause; for we know a number of very sober gentlemen, who yet will have the bottle and glass upon the table. I would imagine, therefore, that besides the other cause, there is that of Gravity in the case; that, wanting the volatility and volubility of the French, without some such an employ, we should not know what to do with ourselves, or our hands, for an whole evening. "Drinking from the Danes." Continuator of Bede, 2, 9.

XXXIX.

One would wonder how the *w* could ever come to be a letter in our language, for it is plainly nothing else but the *u* vowel; for the *u* with

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another vowel, whether *a*, *e*, *i*, *o*, or *u*, would be a diphthong, and so would have the same pronunciation with the *w*, as *will* spells will, as much as *will*. Again, it has the property of the *u* in other respects, *viz.* as the *u* is dropped in *build*, *guild*, &c. so is the *w* in *sword*, *two*, *untoward*, *toward*, *froward*.

XL.

An high wind in one's face in riding is apt to make one sleepy: one cause of which, I presume, is, that bearing hard upon the muscles of the eyelids, it wearies them.

XLI.

Private Vices—Public Benefits, says the title of the "Fable of the Bees." Now, when the author comes to define Vice, he says, it is that which is prejudicial to mankind, which makes his title, his grand proposition, to be a mere contradiction in terms.

XLII.

Dr. Fuller observes, in "Præf. to Exanthematologia," that Sir Isaac Newton might have his notion of gravity from a Spanish author; so Mr. Wollaston might have his criterion of good and evil

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from that MS. I have of King James's Aphorisms, if ever they were printed; the 26th Aphorism there is: "Virtue is easier than Vice; for the essential difference 'twixt Vice and Virtue is truth and falsehood; and it is easier and less pains to tell truth than a lie: and for vices of the senses, custom is all in all; for to one that hath lived honestly, it is as much pain to commit sin, as for another to abstain." N. B. I have not observed orthography in this.—Truth is not to be spoken at all times, is an old adage, which directly thwarts with Wollaston.

XLIII.

Squirts old ("Contin. Bedæ," 2, 23), particularly as an unluckiness in boys.

XLIV.

We have a great deal of our Saxon Antecestors in us ("Confer Bedæ Continuatorem," 3, 12.)

XLV.

Du par le Roy, upon the French Arrêts, is not much alike, "He took it from out the parlor:" and "*De sub ejus potencia decapitatus erat D'ns de Say;*" see "Kempe's Life of Cade."

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XLVI.

To be able to look upon the sun, they say, is a sign of one's having a maidenhead. Now that is an observation that is founded in truth, for venery has a bad effect upon the nerves, debilitates them greatly, and particularly the optic nerves; and when this happens, people must needs be less able to bear the light than otherwise; you are to suppose, that by losing one's maidenhead in this case, is not meant just one single act; but long practised.

XLVII.

As to what Captain Ragg, *i. e.* Ragg Smith, the author of Phædra and Hippolytus, told Colonel Ducket, concerning Lord Clarendon's History; I have been told by a Gentleman that knew Smith very well, that he was one of the vainest fellows alive, and that he really believed Smith might say so; but that the thing was never the more true, or he the person concerned if true, for that Dr. Aldrich had never any great regard for him.

XLVIII.

As to the Chinese paintings, their colours are lively, but otherwise they never break the second Commandment; for "they make to themselves no likeness of any thing that is in the heaven above, or in the earth beneath, or in the water under the earth."

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XLIX.

It is plain the English have no genius for painting; for saving Johnson, whom have we had that have ever been masters?

L.

Comparison is the great rule we have of judging; but how hard it is to compare things together truly; for instance, here is an hundred pounds issuing from hops, and another hundred from corn, qu. from which the farmer gains most. Now here are forty things on each side to be taken in, poles, spades, hoes, &c. on one side; on the other, horses, feed for the horses, ploughs, harrows, &c. and yet these are two things in the same way, *viz.* of farming. And all that is to be done, in order to say, with any certainty, whether hops or corn are more gainful. So hard is it to judge truly in cases.

LI.

It is commonly said, a Lord Temporal loses his Christian name, and a Lord Spiritual his Surname. This is right in part, and in part not; for if the Lord has a title, then he loses both Christian and Surname; but if he is only Lord such an one, as Lord *Foley*, Lord *Lovel*, then it is true. As to the Spiritual Lords, in White's print of Archbishop Wake, the style is wrong, "Gui-

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lielmus Wake," for "Guilielmus" only; and yet it must be owned, that it would be well if this style of the Bishops was altered, for it only creates confusion and difficulties in history.

LII.

It is a custom to bind a thread on one's finger for the sake of remembering any thing. A very antient practice; for we read, Deut. vi. 8. "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

LIII.

Harris, p. 1, and other authors, celebrate the Kentish humanity from Cæsar's B. G. lib. 5, "*Ex his omnibus, longè sunt humanissimi qui Cantium incolunt.*" A mistake this; for, not to derogate from the people of the country, *humanissimi* here relates not to temper, but the civilization; the Kentish men being the most civilized, on account of their intercourse with Gaul, which probably they alone of all the British had at that time ("Johnson's Sermons," vol. II. p. 83.) English not famed for their humanity ("Strype's Annals," vol. II. p. 170); and we are now rude enough to strangers.

LIV.

By the *Shires*, people living in the South of England, Kent, Sussex, Surrey, and the rest,

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mean the people on the North Side the Thames; a novel expression, for Mr. Lambarde says, "The Shyre of Kent," p. 7.

LV.

Thirteen-pence halfpenny is Hangman's wages, because there was a piece of money of this sort, as likewise six-pence three-farthings, the half of it, both of them Scotch pieces, brought to us by James the First. I have seen them both.

LVI.

As the Greek, so our tongue, has words that have the very same stamina, and yet are of a quite contrary signification; as, *let him do it, i. e.* permit him to do it; and *I'll let him, i. e.* I will not permit him: so, *I stood, i. e.* I moved not; and *we stood to the Northward, i. e.* we went to the Northward: so, *I can dispense with it, i. e.* I can do with it; and, *I can dispense with it, i. e.* I can do without it: so, *to soil one's cloaths, i. e.* to dirty them; and *to soil milk, i. e.* to clear it of dirt or filth: so, to *cleave* is to stick to; and to cleave is to break hold, or to prevent sticking to, to sever. But, besides words, we have expressions of this sort; see LIX, LX. Again, contrary words have the same meaning, as *rip* and *unrip*; *fractus, infractus; annull, disannull,* and *null.* And so *infirmary,* an apartment in monasteries, is wrote *firmary* sometimes.

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Now these different senses affixed to the same words either arise naturally, and so may be accounted for from the original primary meanings of these words, or are really different words; or, lastly, are different dialects. *Let*, in the first instance, is the sign of the imperative mood; and in the second, it is a substantive, and I believe is never used otherwise than substantively notwithstanding the instance; so, as *to stand* is not to move, *to stand* to the Northward is to proceed constantly or unmoveably to the Northward. So *to dispense*, in the second instance, is as much as to say I can bear to *dispose* of it, *i. e.* I can be without it; and, in the first, I can *dispose* of it, *i. e.* I can employ it: so that both arise from one notion of *dispense, viz.* that of disposing. And so of *soil*, the notion of dirt is in both instances: *v. dispense* in English.

LVII.

As the case is with us now, one may almost question whether we of this nation are any gainers by the Reformation; we had then too much religion, but now we have none:

Incidit in Scyllam qui vult vitare Charybdim.

"The worst effect of the Reformation was the rescuing wicked men from a darkness which kept them in awe. This, as it hath proved, was holding out light to robers and murderers." Minute Philosopher, vol. I. p. 92; and see him, p. 146, 147.

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LVIII.

The notion of Friar Bacon's brazen head is borrowed from the Continuator of Bede, 2, 16.

LIX.

This side fifty, an expression depending on the person speaking.

LX.

Your time is mine; this is a compliment, but is a *double entendre*, for it means the contrary too.

LXI.

Scriptures not exempt from jingle, or pun, 1 Sam. xv. 23, 26, 27, 28. Luke v. 10.—Strype's Cranmer, p. 32 there is a pun, and p. 105.

LXII.

Several mis-spell their own names: Fabricius, No. 1, writes "Joannes," *in titulo*. So "Nicolas" is mostly spelt *Nicholas*.

LXIII.

What is commonly said of Gresham our rich merchant's buying a diamond, which the King of France had refused to purchase on account of its great price, and then swallowing it for a breakfast, is trumped up from Tertullian de Pallio, p. 119, b.

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LXIV.

The following is as just and good a burlesque as any I know of:

" *Integer vitæ scelerisque purus,* &c.

The man that is drunk and void of all care,
Tolderol, lolderol, tolderol, oddy,
Needs neither Parthian quiver nor spear,
Tolderol, &c.
The Moor's poison'd lance he scorns for to wield,
Whilst his bottle and pipe are his weapon and shield.
Tolderol oddy, tolderol oddy, tolderol, lolderol, tolderol, oddy.

2.

Undaunted he goes amongst bullies and whores,
Tolderol, &c.
Demolishes windows, and breaks open doors:
&c.
He revels all night in fear of no evil,
And boldly defies either Proctor or Devil.
&c.

3.

As late I rode out with my skin full of wine,
&c.
Incumbered neither with care nor with coin;
&c.
I boldly confronted an horrible dun;
And, frighted, as soon as he saw me he run.
&c.

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4.

No monster would put you in half so much fear,
Tolderol, &c.
That should in Apulia's Forest appear,
&c.
In Africa's desert there never was seen,
A monster so hated by Gods and by Men.
&c.

5.

Come place me, ye Deities, under the Line,
&c.
Where there's neither plant nor tree but the vine,
&c.
O'er the hot burning sand would I swelter and sweat,
With nought but my bottle to fence off the heat.
&c.

6.

Or place me where sunshine is ne'er to be found,
&c.
Where the earth is with Winter eternally bound,
&c.
Oh! there would I nought but my bottle require,
My bottle should warm me and fill me with fire."

This was made at the University, which explains lines 8 and 10. The author was one Bolton, first of Oxford, and then of St. John's, Cambridge; and he died of the small-pox. You cannot reconcile the two last stanzas, unless you mean an

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empty bottle in the former case, and a full one in the latter, which is not so natural; and therefore as brandy, they say, both heats and cools, so we must suppose a very strong wine to do the same.

LXV.

Transition from birds to flies very easy; *Humming bird*:—from birds or flies to beasts; *Stag-fly, Bat.*—Bird of Paradise without wings.

LXVI.

Minchens, (Somner, Antiq. Cant. p. 37.) Hence *a minchen pin, i. e.* a Nun's pin.

LXVII.

Bread the staff of life, Ezek. xiv. 13.

LXVIII.

25 Henry VIII. c. 15, an Act prohibits importation of bound written and printed books; the King's subjects having become so expert in the science and craft of printing, as to be able to print for the King's dominions, &c.

LXIX.

The fame of a man is his representative when absent, or his embassador, and so should be as sacred as the man himself.

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LXX.

Butterflies partake the colour of what they feed upon mostly.

LXXI.

Divinity is no Latin word, but is founded on analogy; for, as *Humanity* is human learning, Divinity may well denote *Theology*.

LXXII.

No wonder Peers Temporal have so little Religion, for they drop their Christian name.

LXXIII.

We see asses about a great house; too often emblematical of those within!

LXXIV.

Our English measure of ten feet in a verse is adapted to our language, *i. e.* to a language of monosyllables; for ten feet is only five Latin ones, even supposing them spondees; so that a verse would express almost nothing, and be extremely languid, if the language was not full of monosyllables: hence too we have a poetic and prose language, as have the Italians.

LXXV.

If there be a Millennium, it is not unlikely but in that state the creatures will have the evil many

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of them have suffered in this life there made up to them; and perhaps inequality of pleasure and pain visible amongst the creatures amounts to an argument that there will be such a state.

LXXVI.

That way of giving applause by *humming*, now practised in our Universities (for which reason, in a Tripos speech, they were once well called *Hum et Hissimi Auditores)* is a method not unknown to Barbarous Nations ("Churchill's Travels," vol. I. p. 661, ed. 1732).

LXXVII.

The accounts the Romish Missioners give of places are not always true. Let any one read Navarette's work, in vol. I. of Churchill's Voyages, who sufficiently exposes some writers of this branch that went before him: as to his own veracity I can say nothing; but surely he is the most prolix confused writer I have ever met with.

LXXVIII.

It being antiently the custom to sign writings with the cross, *cruce signare*; so *signo* comes to be to sign in Low Latin, and from thence our *sign*; and therefore they that cannot write mostly make a cross, and so another person writes their name; but otherwise it was customary to make the two initial letters of each name, as the Churchwarden 1598, in the Register of Eastwell, signs the bot-

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tom of the pages transcribed out of the old book; which custom too, in that register, is frequently used in signing protestation, vow, and covenant, league and covenant. See before, on this subject, Cent. III. No. XLII.

LXXIX.

The Cocks which Pancirolus (II. tit. 1), mentions as brought from America, were Turkey-cocks, as Salmuth there (p. 28) rightly observes. The French accordingly call this bird *Coq d' Inde*, and from *d' Inde* comes the diminutive *Dindon*, the Young Turkey; as if one should say, the Young Indian Fowl. Fetching the Turkey from America accords well with the common notion:

> Turkeys, Carps, Hops, Pikarel, and Beer,
> Came into England all in a year—

viz. in the reign of King Henry VIII. after many voyages had been made to North America, where this bird abounds in an extraordinary manner. Qu. How this bird came to be called *Turkey*? Johnson latinizes it *Gallina Turcica*, and defines it "a large domestic fowl brought from Turkey;" which does not agree with the above account from Pancirolus. Brookes says, p. 144, "It was brought into Europe either from India or Africa." And if from the latter, it might be called *Turkey*, though but improperly.

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LXXX.

Foreigners make one word of *My Lord*; thus, *Milord* (and so in Register of Eastwell, 1551, "*Miladie*"), *Monsieur, Messieurs, Madame, Mesdames, Madonna, Vosignoria.*

LXXXI.

Horns long esteemed the badge of Cuckoldom (Strype's Annals, vol. II. p. 510.)

LXXXII.

In vino veritas, i. e. a drunken man speaks truth; but, in another sense,

"With wine he replenish'd his veins,
And made his Philosophy real."

Song of the Tippling Philosophers.

i. e. Wine helps the understanding, and enables one to discover truth ("Nieuhoff's Travels," p. 233, col. 2.)

LXXXIII.

It would be a pretty undertaking for a learned and ingenious man, to give us the invention of the most considerable methods of cure and medicine. Becket, in the Philosophical Transactions, speaks of Salivation; and Mr. Baker, in Reflections on Learning, of Bleeding.

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LXXXIV.

"Drink or drink not, you must pay" (Fuller of Cambridge, p. 100.)

LXXXV.

Mr. Peck thinks (Desiderata Curiosa, p. 226), an hour's rest before twelve o'clock at night is worth two after, as is commonly said, and as experience, as he observes, shews; because our bodies perhaps perspire better before than after that season. But surely there is more perspiration after twelve than before; and therefore the true reason seems to be, that, after the fatigue of the day, rest is most seasonable then, the limbs and body wanting it; and, if deferred, the exercise would be too much, and they suffer by too long watching.

LXXXVI.

To be *within the Law, i. e.* to observe it so far as not to be obnoxious to punishment; and this is a Græcism: Εἶσω γενέσθαι τῶν νόμων τῶν εὐαγγελικῶν. Synesius, ep. 67.

LXXXVII.

To wit, i. e. namely: *to wit* is *to know*; and so it answers exactly to the French *sçavoir*. The mark of this in Courts, when their forms were in Latin, as they were till Lady-day 1733, was *ss*,

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i. e. scilicet. That *ss*, no doubt, is a corruption for *sc*, the antient mark for it.—*Viz.* is another mark for it, *i. e. videlicet*, which is a regular mark, as *scz.* is in Latin MSS. for *scilicet.*

LXXXVIII.

The Barbarisms of the Latin tongue, in the latter ages of it, consisted partly in the use of stiff and strong expressions on every trifling occasion; so we have our *monstrous, prodigious, vast, shocking, devilish,* at every turn: are we not driving towards Barbarity? But, what is worse, some of our strong words are even sinful; every uncommon thing is *miraculous;* to such a place, *'tis a d—d long way;* the miles *devilish long;* and the roads *cursed bad:* nay, we do not stick at a little nonsense, and to say, *the weather is hellish cold.* These tend to familiarize the great sanctions of Religion, and so lessen the apprehension we have of them; nay, they lead at last to Swearing; for after these expressions, by the frequency of them, have lost their weight, then we must swear; for people swear for the same reason that they use the expressions, out of earnestness, to exaggerate, and the like.

LXXXIX.

Same parts nourish the same; and this will account for the similitude of children to their parents; and be of great service in medicine. Take care of Hare's brains and Calf's-head brains.

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XC.

There are in all languages some words that cannot be translated into other languages. We have in English now, several untranslated French words; and so *numen* of the Latins, and *vestigium* in some metaphorical uses of it. It is not in the least to be wondered that we now cannot render such a number of English words and phrases into Latin: *to shoot betwixt wind and water*, Sir James Langham [of whom Burnet, in "History of his own Times"] rendered, *inter utriusque elementi oscula transverberavit*.—So *Emeritus Professor*.—*Messieurs* we cannot translate.

XCI.

Kissing a bride, from the Romish custom, to smell whether she drank wine or not (Dr. Taylor's Civil Law.)—April Fools, from the *Festum Stultorum*.—Ring, &c. at the admission to the Doctorate, from the customs of Manumission.—Juries without refreshment, &c. lest they should disorder their understanding.—*By Gemini*, from the oath to Castor and Pollux; Fielding in Arist. *(From a MS. of Dr.* Farmer.)

XCII.

When the province of Silesia was surrendered by the Emperor's troops to the arms of the King of Prussia, in the war of 1741, his Majesty came

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to Breslaw, to receive the oaths of allegiance from the principal Silesians; and the great hall of the State-house was to be furnished in haste for the ceremony. There was a throne already in the hall, adorned with the Imperial Black Eagle with two heads. Now the Eagle of Prussia is black, with one head only; so that, to save time, they cut off one of the heads of the Imperial Eagle, and clapped the King's cypher on his breast, whereby he became as complete a Prussian Eagle as if he had been a native, and not thus naturalized. (Letters of Baron Bielfeld.)

XCIII.

In former times in England the Jews and all their goods were at the disposal of the chief Lord where they lived, who had an absolute property in them; and they might not remove to another Lord without his leave; and we read that King Henry III. sold the Jews for a certain term of years to Earl Richard his brother (Matt. Paris, pp. 521, 606, &c.) In the 16th Edw. I. all the Jews in England were imprisoned until they redeemed themselves for a vast sum of money (Stow's Survey, b. III. p. 54.) See before, Cent. V. Nos. XXV. and XXVI.

XCIV.

Bigamy, according to the Canonists, consisted in marrying two virgins successively, one after

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the death of the other; or in once marrying a widow. Such were esteemed incapable of holy orders. The Council of Lyons in 1274 denied priests so married all clerical privileges. This Canon was adopted and explained in England by the statute 4 Edw. I. st. 3. (commonly called the *Stat. de Bigamis*), c. 5; and *bigamy* thereupon became no uncommon counterplea to the claim of the benefit of Clergy. But by 1 Edw. VI. c. 12, sec. 16, *bigamy* was declared to be no longer an impediment to the claim of Clergy (Dyer, 201, and 1 Inst. 806, note 1). By the 1st Jac. I. c. 11, *bigamy* is made felony, but within the benefit of Clergy.

XCV.

24 Henry VIII. c. 11, an Act for paving the street-way between Charing-cross and Strond-cross, at the charge of the owners of land adjacent; and the paving being made, it shall be maintained by such adjoining land-owners, upon pain of forfeiture to the King of VI *d.* for every yard square not paved or repaired.

25 Henry VIII. c. 8, Act for paving Holborn.

XCVI.

Noon comes from *Nona*. But how then comes it to mean *meridies*, or mid-day, when *nona* means the ninth hour, that is, three o'clock? See the Glossary of Matthew Paris, in v. *Nona*; and the Glossary to Wickliff.

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XCVII.

Earnest-money, very old; 4 *d.* is received 1513 or 1514 ("Old Book of Wye"); and 34 Henry VIII. the Churchwarden charges 4 *d.* for a *Bargæyn-peny*; and 37 Henry VIII. *Ernest-peny*, 4*d.* including expences. "*A Bargyn-peny*, 4*d.*" 4 Edw. VI.

XCVIII.

It is called *text-hand* and *text-letter* because the *text* was ever wrote in a large hand and the comment in a small. As text-hand is both square and round, it means little more than a large hand of each sort: the books of J. Bad. Ascensius, and of the other Black-Letter Printers, give one a perfect notion of the reason of this name.

XCIX.

Bell, book, and candle. "*Accensis candelis publicè eum excommunicatum nostrâ auctoritate denuncietis.*" Alexander Papa apud Thorn. col. 1818. Of this book, see Thorn, col. 2048. Johnson's Canons, vol. II. *ubique.*

C.

Falstaff's character in Shakspeare, so well known to every body, was given at first to Sir John Oldcastle; but was afterwards changed to Sir John Fastolf, a reputable Gentleman and

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Knight of the Garter; which gives great offence to Mr. Anstis, Garter (see his Register of the Garter, p. 133). Now it seems there was a notion of Fastolf's flying in a battle, and that the Duke of Bedford degraded him for it, by taking from him the *George and the Garter* (Ibid. p. 138). This incident the Poet laid hold of, as Mr. Anstis there acknowledges; and it appears to be in a great measure sufficient to exculpate the Poet; though Fastolf, we find, was afterwards restored to his dignity; and, in truth, was a most worthy and valiant Gentleman. (The Life of him in "Biographia Britannica" was written by Mr. Gough.)

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P. 4. l. 6. read *susurro*.
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